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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE EXAMPLE OF OUR LORD.

The power of example is too well known to be much insisted on. Man has been called—and with some propriety—the creature of imitation. The character of children is very much formed on the model of their parents, and of those companions with whom they familiarly associate. There can be no doubt, that much has in this way been done to excite and strengthen in the practice of religion and virtue. Living and breathing patterns of excellence are placed before the way-faring Christian. He witnesses their ardor, is made acquainted with their anxious labors, hears of their severe trials and persevering fidelity; and by observing how they watched and prayed, toiled and suffered, learns to 'go and do likewise.'

Our own experience may perhaps confirm to us these remarks. How often has a holy zeal been kindled within us, while we have read of the faith and patience of some eminent servant of God who has gone before us! How have our resolutions to do and to suffer been confirmed, when we have listened to the story of another's unshaken fidelity and unwearying perseverance! Next to the reading of the Scriptures, and the appointed preaching of God's word, religion doubtless owes more to the persuasion of pious example, than to all other causes. Every Christian can remember instances in which it has given ardor to his faith, and comfort to his troubles.

But if such be the value and effect of contemplating those who have exhibited before us Christian faith and obedience; if we may be thus moved and animated by the example of imperfect men, who after all have followed their holy Master only at a distance; what might not be the effect of bringing home to our minds, and setting before us in our lives, the perfect example of that blessed Master himself? I fear, brethren, that we place him too far from us. I fear that we too much neglect to bring him near, and keep him before us, and realize the manner of his conversation and life; and that he requires us, not only to do according to his commandment, but according to his example. It is true also, his example is in a sense so perfect, that we may not hope to equal it. But this should be no discouragement. It should rather animate us the more. It is an old proverb, that he who aims at the sun, to be sure will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself. Just so, if other men are our standard, we shall never be better than other men; probably not so good. But if we imitate Jesus, we shall certainly rise above them, though we shall come far short of him. Besides; there is nothing impracticable in the virtues of Jesus; that is to say, nothing, which is above the earth and the concerns or wants of the earth, in such a sense as to be unsuitable to men, or to render it romantic for them to practise it. On the contrary, his is one of the most practical characters in the world; exhibiting specimens of the very dispositions, principles, habits, which are of the most constant and indispensable need in the intercourse and duties of life.

Is there not something possible—I had almost said, something easy—in setting up before us such a pattern? If we should do it faithfully, would not our hearts cleave to it? and should we not soon learn to loathe every path, in which we had not seen his pure feet tread? Should we not delight to gaze upon his benevolence and piety, his activity and patience, his humility and fortitude? and while we contemplated them familiarly, should we not even copy them involuntarily, and grow like him, as a child grows like its beloved parent,—unconsciously, and because we could not escape the celestial contagion?

It must be evident, then, that our Lord's example is not such a one as we cannot follow; but has been most wisely and kindly adapted to our situation and wants. It would be a present aid, a sure counsellor, an unerring guide, in every perplexity, trial and duty. The world might fling around you her most fearful shades of darkness and despair, and every human power be ready to shrink from the path in which providence should lead you; but yet, steadfastly looking unto Jesus—who once endured it all,—observing how he struggled, how he conquered, and how he is exalted; you would feel a strength by which you might dissipate the cloud and the terror, and find every mountain and hill brought low;—yea, you might even, as the Lord promised his disciples, 'tread on serpents, and scorpions, and all the power of the enemy; and nothing should by any means hurt you.'

This may be made yet plainer by observing its operations in a few particular cases.

You desire to know by what dispositions toward God you may attain his acceptance. You know, indeed, that supreme love to him is the commandment; but you would learn more definitely in what this love consists, and in what kind of demeanor it exhibits itself.—'Look unto Jesus, and learn of him'—the fairest, the fullest example of perfect love. You see it in him an essential, all-pervading, ever-operating principle; not distinct and separate from every other feature of his character, but inwoven with all the others and inseparable from them; the spirit of all, rather than a spirit by itself. It is exhibited in a calm, equal, and unwavering contentment; because he entirely trusts Him whom he loves: in quiet, solemn and constant intercourse with Him in prayer; not in noisy and extravagant raptures, but in the deep and fervent communion of a full heart, whose feeling is too real to be loud. Especially it is exhibited in anxious efforts and ready sacrifices to do his will, and accomplish the appointed work of his good pleasure. Fix your eye upon this beautiful pattern of perfect piety, follow these steps, and you will never need be at a loss for the path of the perfect love of God.

Perhaps you are beset with temptation. The world and sin entice you. Remember how, in those trying seasons, he summoned to his aid the word of God, and baffled the tempter with this 'sword of the spirit;' and how he waxed strong and became conqueror by persevering in prayer. Go thou, and do likewise. No temptation is too powerful for him, who will watch and pray like his holy Lord; and do not thou lose an honorable place in his kingdom by weakly shrinking from a contest, in which he hath taught thee how to fight, and to become more than conqueror.

Here is another man, beset by the sin of Pride. A lofty spirit and high heart are his glory. He despises others, and lives only to aggrandize himself. My friend, 'look unto Jesus.' He—the Author and Finisher of our faith—the noblest personage that ever walked the earth—who possessed more than human knowledge and wisdom, and wielded the powers of heaven—are you greater than he, that you should thus exalt yourself, while he was so humble, so lowly, so unassuming? How little able will you be to indulge emotions of arrogance and self-sufficiency, if you faithfully set before you that beautiful and affecting example!

Brethren, this example is of infinite worth to us. Dwell upon it in the day of your sorrow. Imitate it in the hour of your trouble. You will not fail to attain something of the peace which the Savior promised to his followers, and which God gives to all those, 'whose hearts are stayed on him, and who trust in him.'

In these various ways may the contemplation of our Lord's example help to guide and support us in the weary pilgrimage of life. Through its vicissitudes of joy and sorrow, duty and suffering, perplexity and fear, it may keep our hearts equal and our faith firm. At its close, it may deliver us from fear, and make us more than conquerors through him that hath loved us. And in heaven—it may have helped to prepare us for the peace of that holy rest, which remains for the people of God.—*H. Ware, Jr.*

THE COMPARATIVE SAFETY OF UNITARIAN AND TRINITARIAN OPINIONS.

One great cause of the prevalence of Orthodox opinions is, that the teachers of them have been able to impress their hearers most deeply with a sense of the extreme danger of departing from them, with a horror of reading Unitarian books, hearing Unitarian opinions, attending a Unitarian service, as if we were the very apostles of profligacy and impiety. It is even sometimes said, that supposing it possible for Orthodox opinions to be erroneous, it is safer to adopt them, as it is more pleasing to God to believe too much than too little. Though far removed from being a friend to the bitter spirit of controversy, yet we think that on these grounds, and considering also the high tone in which many of the Orthodox assert not only that our opinions are untrue, and therefore dangerous, but that they are in a peculiar manner displeasing to God, and worthy His eternal reprobation, that we might sometimes with advantage meet them on their own ground, and proclaim, that we consider their doctrines, not only as utterly indefensible on scriptural grounds, but as being in their nature, if erroneous, much more calculated to provoke the displeasure of God, could we suppose his displeasure to be incurred by any error conscientiously adopted, after sincere and diligent inquiry; and involving consequences much more dangerous to our eternal happiness.

God revealed himself to the Israelites as a jealous God. No command was more strictly enjoined than the worship of *one God;* no fault was visited by severer punishment, no error appeared so much to provoke his anger as the giving to any inferior being that love, reverence, and worship, due to Him alone. If then the opinions of the Orthodox may possibly be untrue, if possibly, Christ, however distinguished by the gift of the Spirit, should be in his nature only a man, may they not, *according to their own views*, justly fear the wrath of God for blasphemously giving this glory to a creature, for transferring the greatest share of that love which he requires to that creature? Then again if we are wrong, if Christ is indeed God, yet as I suppose no one maintains that he is a separate God, in loving and worshipping God we worship and love all the persons who constitute God, and even if we are wrong in not giving separate love and worship to the manifestation of God in the separate form of Christ, yet surely we may believe that God will regard with more lenity, the error which springs from a fearful sense of the danger of exalting the creature to a level with the Creator, than that which, if it be an error, is one against which He has uttered his most severe denunciations. And what do we transgress? There are numberless commands to love God only; not one to love Christ as God.

Then with respect to the doctrine of the atonement. What are the attributes of God on which peculiar stress is laid? A just God, a merciful God, God is love. Supposing by any possibility that it should not be true, that the atonement is the means appointed by God for the salvation of men, into what a dangerous, and on their own principles sinful, error are those fallen who uphold it. They entirely change the nature of these great attributes: they make God to be, according to our human conceptions of these attributes, as applied to a fellow-creature, neither just nor merciful. They shorten the arm of the Lord, and will not allow him the power of pardoning, except on receiving an atonement which has no relation whatever to the offence. It is vain to say that these objections are obviated by the Mystery of the Trinity and Atonement, to which our reason must bow. If it is a mystery it is hidden, and can have no effect on the mind. If it is simplified and explained, it becomes a worship of Christ, and a belief that his sufferings were necessary to enable the God of infinite power and love to receive with favor the sincere penitence and earnest efforts after obedience, of the creatures whom he created weak and liable to sin.

As regards eternal salvation, which those who hold what they assume to be evangelical doctrines, affirm with the most entire assurance can only be secured by a firm belief in these doctrines, though we by no means hold that a man will be judged for his opinions, yet we do believe that the actions and feelings which are the consequences of such opinions may have an eternal effect on the happiness of those minds which embrace them. Blasphemy and idolatry as we conceive it to be in fact, though not in intention, to derogate from the sublime dignity of the eternal God by elevating his Son to an equality with him, yet not for this alone do we imagine that the serene Majesty of the Deity will visit with anger his erring children.

But the pride, the injustice, the false assuming of infallibility to themselves, and false attributing of wilful error to others; the disunion of family and Christian love; the cruel persecutions, if not now by fire and bodily torments, yet with the more deep-felt anguish of terrified imagination and broken hearts, are not these things worthy of fearful retribution, and will they not receive it?

It will come when they meet the mild reproach of the benevolent Jesus, of him whose only rebuke was to hypocrisy, for having in his name caused sorrow and terror to walk through the earth, for having assumed to be more beloved than the rest of his disciples, for having denounced to unintentional error the punishment of wilful sin. It will come when they meet those who have been led by their misrepresentations to think evil of Christianity, to reject their blessed Savior, to make shipwreck of their faith. It will come, when they are fully aware of the impediments which their opinions have caused, to the progress of the pure light of Christian faith; when they know those who have been made hypocrites by fear or by pride; those who have been deterred from examining the truth; those who have not dared to avow their convictions; the children who have despised their parents because they hold not what they conceived to be the true faith; the parents who have devoted their children to eternal misery; the bonds of love which have been broken; the bitter tears which have been shed. It will come when they meet in glory those whom they have dared to pronounce should be banished for ever from the presence of the Lord; the persecuted in body or in mind; the martyrs to sincerity of every age and opinion. Would it not be wise, before they risk all these awful consequences, to reflect for one moment whether it is not possible that these opinions may be false, and if there is the smallest ground for thinking they may be so, to weigh most carefully, and with an unprejudiced mind, every argument and fact, before they rest in such dangerous results. Then, and not till then, will they be freed from any responsibility as to their consequences. We say not that *we* have discovered the truth; far be it from any erring human mind so to presume; we think it the duty of every one never to cease his inquiries into truth as far as the means are in his power; but we do think that our errors, whatever they may be, are slight in their consequences in comparison with those of our opponents, and in this most particularly do we conceive we have the advantage, that we attach no moral defect to opinion alone, if conscientiously adopted; and that we hold truth in such deep reverence, that we would lay no impediment whatever, in the way of that free discussion and inquiry from which alone she can spring. It will be said that among the holders of these opinions are and ever have been many of the most excellent of men, the most devoted of martyrs. We believe it, and we rejoice in the belief. Human nature is too strong, Christianity is too strong, to be overborne by any opinion. In the most corrupted state of every religion have been found some, who, acting from those moral influences which God has engraved on the tablet of the human heart, have been kind, just, and virtuous. In all forms of Christianity more especially, its spirit of love and the example of its founder have produced many characters worthy of our strongest admiration, rising up as they have done in spite of the errors mingled in their creeds.

Even these very opinions whose general consequences we so much deplore, we believe have in many minds led to a higher degree of excellence than would have been attained under any other. In conceding this, however, we by no means intend to say that we do not consider the evils as far-overbalancing the advantages. We believe that if some have been led by these opinions to a high degree of moral excellence and self-sacrifice, numbers have fallen short of what they might have attained to, had their aim been to imitate the moral perfection of Christ, rather than to hold a correct faith as to his nature; that if in some they have excited that spirit which has led men to 'give all their goods to feed the poor,' or even 'to give their bodies to be burned,' they have in no instance produced that higher charity, 'which thinketh no evil, believeth all things, hopeth all things.'

We cannot conclude without again distinctly stating, that for opinion alone, however erroneous, or however dangerous in its consequences, if carefully and conscientiously adopted, we do not believe that any man will be condemned. It is for the pride and presumption that may be mixed up with the belief, that any opinions are infallibly true, and can alone recommend men to the favor of God, for the hardness and injustice of condemning myriads of their fellow creatures to an everlasting torment which they would shudder at inflicting practically on one individual for an hour, for teaching and receiving, without the most careful and unprejudiced examination, doctrines, so adverse to the moral attributes of God, to the moral improvement of man; for these things we do believe that those who hold them will, in a heaven of peace and love, meet a retribution—a retribution flowing out of God's Realities, when found to have no fellowship with man's exclusive notions.

Let no man ever indulge an unreasonable vehemence against those who differ from him in matters of doubtful disputation. Let those who may be so disposed remember, that the apostles and first preachers of the gospel practised themselves, the meekness and moderation which they praise.

Leicester, April 19th, 1841.

To the Editors of the Christian Register:

My Brother Whitman of Portland has undesignedly done me some injustice in intimating that I wished the Register turned into an Anti-slavery Journal. I wish no such thing, even were it possible; which, morally speaking, it is not. But I have supposed, and do yet suppose, that a Journal 'devoted to Christianity and Sound Morals' would not be going 'out of its sphere' to expound and enforce, occasionally, the Christian and Moral Law with regard to a system, which, like American Slavery, sets both at defiance. This is what I have asked. Is it unreasonable? Is it not right?

My respected brother thinks the Register should be 'very much in character what a minister should be in his parochial visiting.' Why not also like what he should be in his *preaching?* But I accept his illustration as altogether pertinent. And I ask, What should a Christian minister say, when, in his parochial visits, he finds a mind seeking light on the question of Slavery? what should he say when he finds men (as he will find) ridiculing or reviling the whole matter? I will not attempt a reply of my own to these questions. My views might be discarded as unsound and wild. I will ask my brother Whitman and your other readers to ponder the following extracts from an article of Rev. Henry Ware Jr. which was published, about a year since, in the 'Monthly Miscellany'—an article which has been too much passed over *sub silentio*.

'There are evils in society—great, crying, inveterate evils,—which have thus far withstood all the indirect influences of Christianity, and seem to be as firmly fixed in the midst of Christendom as if the Gospel favored them. * * If they are ever to be removed, it must be by the immediate and direct, not the reflected and indirect, power of Christian truth. * * This may be distinctly seen in the case of the three most extensive and giant social evils,—Intemperance, Slavery and War.' * * *

'Take the next instance,—Slavery. * * It is evident that if the Christianity which is professed were honestly *applied* to this subject, it could not stand before it for a day; since no two ideas can be presented to the mind more utterly irreconcilable than Christianity and Slavery.' * *

'We are to look for the removal of the great evils which still infest society, to nothing else than the direct agency of Christianity, expressly applied for the purpose of removing them. Its indirect action, as experience has evinced, may be resisted, neutralised or evaded. But its direct application has always proved mighty to the pulling down of strong holds.

'The duty, therefore, of all reformers, and all who desire the progress of man, is plain. They must not waste themselves in generalities, but aim at the removal of specific evils, and the accomplishment of specific good. And as the *preachers of the Gospel* are reformers and philanthropists by their profession, the same duty applies to their labors in the pulpit; if they mean to help the purification of society, and do anything toward the complete triumph of virtue and happiness, they must give battle to all evil, personal and civil, by name; they must apply their doctrine as well as utter it.'

I would commend the entire article to your readers; and am, Gentlemen,

Very truly yours, SAMUEL MAY.

'FOR EVEN CHRIST PLEASED NOT HIMSELF.'

Our Great Redeemer 'left us in all things an example that we should follow his steps.' It is therefore an excuse that will avail nothing to say, that he set too perfect a pattern for such erring creatures to copy. They who do not aim to copy it are not of his fold. There are many of the Savior's *actions*, indeed, that it is not very difficult to imitate: we may visit the sick, feed the hungry, instruct the ignorant, and after all, have little or nothing of the mind of Christ. They alone who act from similar *motives*, who, in some humble degree, imbibe his *spirit*, are his true followers; and they only will ever be called his 'good and faithful servants.'

Now, of all that we read of the character of our Lord, there is no part so rarely or so imperfectly copied as that which the text describes. That Jesus pleased not himself, is evident throughout his whole course of conduct. Pity for men, and zeal for God, influenced all his actions: and never did he, for a moment lose sight of either of these objects, in order to consult his own honor or ease. When, after hours of midnight prayer, he lay down to sleep in the vessel that was overtaken with the storm, it was not that he was inattentive to the fears of his disciples, but that he knew it would furnish a fresh occasion of displaying to them his power and goodness in their deliverance. When, 'being wearied with his journey he sat on the well,' his gracious intention in resting there was, that he might invite the poor woman who came to draw water, to partake of the living streams which he had to bestow. Whether he labored or rested, fasted, or made one of a feast, he was ever alike intent upon the same objects, influenced by the same motives. 'He pleased not himself.'

Now, it is only by earnestly imploring the influence of his Spirit, by 'abiding in him,' that we can hope to imitate him here. The first dictate of our fallen nature is to *please ourselves*, and this, too, at the expense of others; that is, of whoever may chance to stand between us and our desires. Young persons cannot be aware, (for even old persons are not,) of the depths of selfishness that lie undiscovered in the darkness of their hearts. Disinterested actions are indeed talked of; but how few of them can bear the scrutiny even of human penetration! how few, then, that of Him 'who knows what is in man!' We set out from our childhood upon a principle directly opposite to that which the Scripture enjoins. To *please* ourselves is the grand object, even from the baby that snatches the toy from its infant brother, to the man who aims to be richer, or greater, or more esteemed than his neighbor. Through all the stages of life, through all the gradations of society, this self-pleasing is so evident, and is, at the same time, so painfully felt within, by every one acquainted with his own heart, that the whole world seems to present, to the observing eye, one disgraceful *scramble*: every one aiming, at whatever price, to aggrandize, to *please himself*. For, although good breeding in one rank, good nature in another, and the restraints of law in the lowest, check the open violence of the struggle, yet it is evident enough that the contest is incessantly carried on.

From such a spectacle, how refreshing is it to turn the disgusted eye towards Him of whom alone it may emphatically be said 'he pleased not himself!' And what a consoling consideration it is, that there is a way of escape even to *us*, from this tyranny of the selfish passions: yes, in every age a little company has walked this earth, who, although not perfectly freed from the love of self, has yet been delivered from its dominion; they have attained to the unfeigned love of their neighbor; and their highest ambition has been to have this testimony, that 'they pleased God.'

'Let every one of us,' says the apostle, in the verse that introduces the text,—'Let every one of us please his neighbor.' Who would imagine that such a precept had been sent, with divine authority, to the inhabitants of this world! Had the passage been rendered, 'Let every one *tease* his neighbor,' surely no precept, divine or human, had ever been so generally obeyed!

'Let every one please his neighbor,' instead of pleasing himself!—what a world would this be, if there were any thing approaching to a universal attention to this rule. Let us enumerate a few of the changes that would occur in civilized and christianized society, if such an alteration were to take place. It is too obvious to mention, that crimes which outrage the common laws of the community would then cease; we therefore confine the inquiry to those inconsistencies of conduct which are considered of a more creditable order.

It is evident that, as one immediate consequence of the case we have supposed, there would be an end to all *strife*, public or domestic: no contentions about *my right* and *yours:* no petty disputings in families, for privilege and preference, if each sought to please the other, and cared not to please himself.

Again: the excess of luxury, and the pride of life would be no more seen. When persons give rich entertainments, when they decorate their houses and their persons to the extent of their means, these things are done to *show* their neighbors, and to *please themselves*.

Another very happy consequence that would immediately follow, would be the cessation of every description of scandal and evil speaking, from open censoriousness, to the most private gossipping. An ill-natured tale may indeed be told to please one neighbor, but then it must always be at the expense of another: and people please themselves, also, exceedingly, by expatiating on others' faults because it seems to set off their own virtues. No, not one ill-natured suggestion, not one sarcastic remark, would be uttered, even in the domestic circle, if persons really wished to please their neighbors rather than themselves.

Once more, there would then be no ostentation, no self-seeking in doing good. A person who simply desires his neighbor's benefit, would be as content that another should have the credit of promoting it as himself. We should have *more* work and *less* noise: more business and less bustle. There would then be no more disputes and jealousies, and envyings, and emulation, among Sunday School teachers, about management and precedence, or whose class is forwardest. Alas! that some of, apparently, the most praise-worthy actions, should be traced to the odious principle of self-pleasing! Is there not reason to fear that amongst the instructors of the ignorant, the helpers of the poor; amongst the most conspicuous patrons of benevolent societies, from the highest to the lowest of them; individuals might be found, who are as truly *self-pleasers* as any that could be selected from the haunts of worldly pleasure?

But, in one word, if the supposed change were naturally to take place, earth would at once be heaven. Yes; and heaven is *begun* in every heart, in which the process of extirpating the selfish passions is in progress. Such have already, in a measure, 'entered into rest.' That ceaseless disquietude, which agitates the minds of those who are seeking, as their grand object, their own gratification, has subsided; and they possess, according to the degree of their attainment, that *peace* which the Lord left to his followers.

Let us diligently examine our hearts by this test: is it our grand aim and spring of action to please *ourselves*, or to please God, and to fulfil the law of love to our neighbor? Let our good works, as well as our suspicious or bad ones, be brought to the scrutiny; and if our hearts condemn us in this matter, let us very seriously remember, that 'if any one have not the spirit of Christ he is none of his.'

ON PLEASING GOD BY FAMILY HOLINESS.

In reference to each other, husbands and wives should conscientiously cultivate the beauty of holiness, with an express view to please God. There is real beauty in mutual love, in mutual confidence, in mutual esteem, and in mutual attentions. Why, then, should they not be uniformly maintained? Those who play beautifully, or sing beautifully, take care that their musical taste shall not be discredited by their own rashness or heedlessness. Those who have personal beauty do not disfigure it wilfully. These natural or acquired characteristics, are, however, far inferior both in worth and beauty, to the ornament of a meek and quiet spirit, and to the charm of a cheerful and good temper. These can compensate for the absence of all refinement, but *moral* refinement. The *plainest* face will not be held unlovely by the man or the woman who sees that it expresses love, and knows that it is often lifted up to heaven in prayer. Even the most ordinary talents will lead to no contempt, when what talent there is, is consecrated to God, and made up for by extraordinary piety. The want of literary taste may be regretted, but it will not be mocked nor upbraided, when the word of God dwells richly in the mind, and is sweet to the spiritual taste. In a word, great grace, in husband or wife, will secure great esteem, and thus secure domestic happiness, whatever their gifts be.

On the other hand, talent will not balance ill-temper; nor cleverness, clamor; nor taste, caprice, on either side. Acquirements will not make up for unkindness; nor genius nor literature palliate slovenliness or extravagance.

I challenge attention to these experimental and sober facts. Holiness, if rendered beautiful by consistency, can do more for domestic happiness, than any other qualification. I mean, of course, when both parties are pious. And no pious husband can lightly esteem a holy wife; nor any pious wife disregard a holy husband, however different may be their talents, taste, or mental element. The *image* of God on the heart and life, will infallibly endear them to each other. How immensely important it is, therefore, when their general knowledge is not equal in extent, nor their talents equal in power, nor their taste equal in refinement, nor their persons equal in fascination, that their *piety* should be equal: how *pleasing* it is to know, that superior holiness can counterbalance all the disadvantages of inferior acquirements? Yes! both can and *will* do so. The beauty of holiness cannot fail to secure esteem and kindness, from man or woman who loves holiness; because, *it* is the point on which the hopes, the prayers, and the gracious principles of both bear;—so that the one cannot be indifferent to, or unaffected by, that in the other, which is the test of the eternal safety of both.

If any of the pious doubt the truth of this, it must be owing to some misapprehension as to the nature of personal holiness. Now, if that be made to consist in the mere performance of holy duties, and not also in the temper and spirit of them, I certainly do not think that such holiness will secure domestic happiness.—Prayer, followed by passion; or sacraments, by sulkiness; or searching the scriptures, by sarcasm; or public worship, by the neglect of duty, cannot win nor command respect. What I am arguing for, therefore, is, that holiness of temper and deportment at home, which has for its *end* to please God at home;—which has for its *rule* the law of kindness; which has for its *example* the conduct of holy men and women of old; and which has for its immediate object, the harmony and happiness of the family.

Now in this we may *excel*, whatever be our talents and education: for it is just as easy to keep a calm house, as a clean house; a cheerful house as a warm house; an orderly house, as a furnished house, if the heads of it set themselves to do so. Where is the difficulty of consulting each other's weaknesses, as well as each other's wants; each other's temper, as well as each other's health; each other's comfort, as well as each other's character? Oh! it is by leaving the peace of home to chance, instead of pursuing it by *system*, that so many homes are unhappy. It deserves notice, also, that almost any one can be courteous, and forbearing, and patient, in a *neighbor's* house. If any thing go wrong, or be out of time, or disagreeable, there, it is made the best of, not the worst. Even efforts are made to excuse it, and to show that it is not felt; or, if felt at all, it is attributed to accident, not to design. And this is not only easy, but actually *natural*, in the house of a friend. I will not, therefore, submit to be told, that what is so natural in the house of another is impossible at home; but maintain, without fear or shame, that all the courtesies of social life may be upheld in domestic life. A husband as willing to be pleased at home, and as studious to please, as in his neighbor's house; and a wife as intent on making things comfortable every day to her family, as on *set days* to her guests, could not fail to make their own home happy.

Let us not evade the point of these remarks, by recurring to the maxim, about *allowances* for temper. It is worse than folly to refer to our temper, unless we could prove that we ever gained any thing good by giving way to it. Fits of ill humor punish us quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain, to give them up, than would be requisite to avoid them. Indeed, we ourselves show, in giving them up, that we are *ashamed* of them; for, how, in general are they yielded? By a laugh, or by acting again as if they had never occurred at all.

It is, I am aware, so unusual to speak thus frankly and minutely of the details of domestic life, that it may seem almost impertinent to do so. This I care nothing about, so long as I speak the words of truth and soberness. I do, however, care much and deeply, that what I say should justify itself by its *importance*, as well as by its truth. And if ever I had a serious practical object before me, I have one now. For, if these are but *little* things in themselves, they have great influence, both on personal and family religion.

These are not things which sit lightly on the conscience of men or women, who have to walk in all the ordinances and commandments of God, from day to day. Indeed, I suspect that bad tempers, and even fits of ill-temper (where the disposition is not very bad), interfere materially with the duties of *life* as well as of godliness, and make both business and household duties less pleasant than they might be.

TO WHOM SHOULD WE PRAY.

After this manner shall ye pray—'*Our Father who art in heaven.*' Now let me put this plain question to every man, to every woman, and to every child of common understanding; is it to be imagined on any principle whatever, that our Savior being particularly solicited to instruct the disciples in prayer, would omit to inform them that God the Son, and God the Holy Ghost were equally objects of adoration with the Father, if there were the slightest foundation for such a belief, and such

a practice? Would a point of this infinite importance be passed over as unworthy of consideration, or even of notice? It is utterly incredible.

CHRISTIAN REGISTER.

BOSTON, MAY 1, 1841.

DO ALL TO THE GLORY OF GOD.

It ought not to surprise us perhaps that religion should be sometimes severed from common life, that it should so often be conceived of as a thing confined to times and seasons and forms, having little connexion with the ordinary business and ordinary duties of our lot. It is natural that this mistake should be made by the unreflecting. We are beings of a compound nature, a union of spirit and matter, of soul and body; by the former we are allied to God and angels, by the latter to earth and earthly things. From the soul spring desires of things spiritual and a relish in them; from the body arise passions for worldly things and pleasure in them. We are thus made capable of two different modes of enjoyment, two distinct classes of desire, and live as it were at once in two dissimilar states, an animal and a spiritual. Thus constituted, with our attention drawn different ways, our thoughts and affections called out to different objects, it is not surprising that some should suppose that these objects have no connexion with each other, or forget that these ways, when properly travelled, conduct to the same point. Religion also has some duties peculiar to itself, such as prayer, public worship and the observance of Christian ordinances, duties separate and distinct from those of common life and the right conduct of our ordinary affairs. It is not surprising therefore, that this separation should be enlarged, and this distinction be made complete and essential.

But though the mistake, to which I have alluded, be natural, it is not less a mistake. It is certain that the scriptures always suppose religion to be connected with common life; they never represent it as a thing apart from character and conduct, as something which may be laid aside, when we turn from the temples of worship, or the closet of prayer, to our ordinary occupations and pursuits in the world. 'I will walk before the Lord in the land of the living,' says the Psalmist, that is, I will incorporate my religious principle, my love of God, my reverence for his laws, with the whole of my being, and blend it with all the thoughts of my inward, and all the transactions of my outward life. The same idea is yet more fully unfolded, where the Apostle commands us 'to do all things, whatsoever we do, to the glory of God,' and teaches that our preparation for eternity should be interwoven with our occupations in time—and a concern for the improvement and salvation of our souls give a tincture and complexion to all the actions and purposes of ordinary life.

What are we to understand by doing *all* things to the glory of God? We answer this, by asking another question; In what does the glory of God consist? It consists, so far as we are connected with it or can affect it, in our moral purity, excellence and happiness, as his children. The glory of an earthly parent, consists not in the wealth, talents, genius, beauty, honor and distinction of his child. These may make the parent more celebrated, but they do not necessarily and in themselves add to his true glory; for they may be connected with a character and conduct in the child that shall cover the parent with shame. But has the child moral integrity, does he exhibit a character formed in the school of virtue, lofty and established principles, pure and holy feelings and affections, generous and benevolent purposes, does he show that he has been brought up in the nurture and admonition of the Lord, does he walk through the world in the panoply of rectitude and the fear of God, is he distiguished for strength of principle and self command, for that independence and decision of character, that spring from obedience to conscience, for that peace, joy, elevation of soul that come with piety and which earthly vicissitude cannot invade, then the glory of the Father is complete; it is reflected in the excellence and virtue of the son; his gray hairs go down in honor to the grave. Now God is the Father of Mankind, and his glory, his true and highest glory so far as we are connected with it, is exhibited and promoted by our virtue, our moral purity and excellence, as his intelligent offspring. 'The Heavens,' says the Psalmist, 'declare the glory of God,' but how? not simply by the multitude of the stars, the splendor of the noon-day sun, or the softer light of the moon; but by the regularity of those Heavenly bodies, by their obeying the established laws of their creator, and fulfilling without delay or disorder, the purposes of their being. Were they rushing madly through the Heavens, with no order in their courses, no regularity in their action or influence, which we could calculate, and on which we could depend, they would not declare to us the glory of God, they would no longer be emblems of his power, and wisdom and benevolence, but of opposite attributes. So we promote and reflect the glory of God, when we obey the laws of our moral nature, act agreeably to the capacities and destiny of our being, and thus fulfil the purposes, obtain the dignity and happiness for which God created us. To do all things therefore to the glory of God, to act from a reference, to his glory, is simply to act from a reference to his will, to make that will the supreme law and conformity to it the supreme aim of life.

Can we always have this reference? Yes; the business of this life is not necessarily hostile to a religious state of the soul. All worldly occupation is capable of being thoroughly 'penetrated, illumed and made holy by the transmuting power of a holy intention,' a conscious and intended use and pursuit of it with a religious sentiment and purpose. A single illustration suggested by the word itself will serve to place this in the clearest light. It is permitted us to enjoy life. We are not required to become insensible to the smallest innocent pleasures. Those of eating and drinking are the lowest kind; yet even in these religion is concerned, with them it may be connected; even here we may promote the glory of God and improve and strengthen our virtue. If in eating and drinking, we pamper and indulge the appetite, and become intemperate and debauched, we take down poison to our souls as well as to our bodies. But if we are temperate, and do not repine for luxuries we have not, nor abuse those which we have, if we eat and drink to that degree, which promotes the health and strength of the body, the cheerfulness and vigor of the mind, avoiding all sensuality and excess, and do this not simply from prudence and worldly policy, but with a reference to God's will as our law, with sentiments of gratitude to him for his goodness, and with a desire and intention to do and become in and through this what he intends we should do and become, then we sanctify this the commonest action of life, and nourish our souls unto eternal life, by the very action which nourishes our bodies. We might bring innumerable other illustrations to the same point, all tending to show that the most trivial action of daily life and occupation may be made religious, by giving it a religious motive and performing it with a view to please God, by regarding it as something appointed to us by his will, and judging of its propriety or impropriety, its guilt or innocence, by its conformity to that will as our supreme law.

EVANGELICAL MISSIONARY SOCIETY.

The Anniversary sermon was preached before this Society on Sunday evening last at Rev. Mr Gannett's Church, by Rev. Mr Peabody of Portsmouth. The discourse was highly appropriate to the occasion and breathed a truly Christian and Evangelical spirit. The text was from Luke vii. 19; 'Art thou he that should come? or look we for another?' In his introduction, the preacher alluded to the evidence of his mission and authority, to which the Savior directed the attention of John's disciples, then aimed to apply these evidences, first, to unbelievers, to convince them of the truth of the Christian religion, and secondly, to Christians themselves, as tests by which to determine whether Christ were really come to them. We intended to give a full analysis of the discourse, but the preacher has kindly consented to correct and prepare his manuscript for our columns. In a short time we shall be able to lay the whole sermon before our readers, when we are sure they will derive as much pleasure and improvement from reading it, as we did from hearing it.

1 JOHN v. 7.

Messrs Editors,—Some few weeks since, I noticed in the Register, a communication signed 'A Country Subscriber' inquiring if there had not been published in some condensed form, a criticism upon the text 1 John v. 7. The inquiry brought to my mind a Letter I read several years since, written by Rev. Henry Ware Jr. D. D., addressed to Rev. Alexander Mc'Leod D. D., of New York. At the time of its publication, I remember my mind was very deeply impressed by the quotations made in that Letter, and I was led to make further investigation as to the authenticity of this passage, respecting which I was more fully satisfied. Perhaps this is the Pamphlet your correspondent may have seen, but have forgotten the title, which is very natural as it was published seventeen or eighteen years ago. It passed through several editions, but is now out of print. I cannot but think that a republication of that Letter would do good and would show some persons, in what light that passage was held by many distinguished Orthodox divines, which was certainly new to me, at the time and I doubt not would be so to many at the present day, who are seeking after the truth. Would it not be well to devote a portion of your columns to an extract from this Letter? Perhaps it may be interesting to some of your readers. Grateful myself to the author for the information he gave me in so brief and condensed a form, I would recommend it to the careful perusal of every one, seeking for light on this passage. F.

ORTHODOX CONCESSIONS AS TO 1 JOHN v. 7.

Let me first ask your attention to the *Eclectic Review*, the religious character of which is unsuspiciously orthodox. The passage has been frequently quoted, but the very honorable and decided stand which it takes in behalf of the purity of the sacred text, renders it worthy of perpetual remembrance.

'Upon this,' says the writer, 'we need not spend many words. It is found in no Greek manuscript, ancient or modern, except one, to which we shall presently advert; in no ancient Version, being interpolated only in the later transcripts of the Vulgate. Not one of the Greek fathers recognises it, though many of them collect every species and shadow of argument, down to the most allegorical and shockingly ridiculous, in favor of the doctrine of the Trinity; though they often cite the words immediately contiguous both before and after; and though, with immense labor and art, they extract from the next words the very sense, which this passage has in following times been adduced to furnish. Of the *Latin* fathers, not one has quoted it, till Eucherius, of Lyons, in the middle of the fifth century; and in his works *there is much reason to believe that it has been interpolated*.'

After this summary of the evidence, the writer proceeds in the following striking and decided tone. 'Under these circumstances, we are UNSPEAKABLY ASHAMED that any modern divines should have fought, *pedibus et unguibus*, for the retention of a passage so INDISPUTABLY SPURIOUS. We could adduce half a dozen, or half a score passages of ample length, supported by better authority than this, but which are rejected in every printed edition and translation.'

The learned Griesbach, another believer in the Trinity, whose ability to judge in questions of this nature will be universally acknowledged, makes use of language equally strong with that just quoted. 'If it were worth while,' he says, 'I would undertake to defend *six hundred of the most futile and universally rejected readings* by testimonies and arguments equally numerous and valid, nay, in general, more numerous and valid, than those which the advocates of this passage adduce; nor would the defenders of a genuine text have so many and weighty arguments to oppose to such an absurd attempt, as have been produced against the defenders of this verse. I wish those would seriously consider this, who may in future undertake to defend this text.'

Bishop Lowth, another learned Trinitarian, is equally decided. 'We have some wranglers in theology,' he says, 'sworn to follow their master, who are prepared to defend any thing, however absurd, should there be occasion. But I believe there is no one among us, in the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse, 1 John v. 7.'

Michaelis, in his most learned and valuable Introduction to the New Testament, says, 'It is very extraordinary that any man should *think* of opposing the testimony' in favor of this verse to the testimony against it. And again he says, 'One would suppose that no critic, especially if a Protestant, would hesitate a moment to condemn as spurious, a passage,' supported by such feeble evidence as this. To each of these sentences he adds a summary of the evidence, which it is unnecessary to quote here.

Dr Middleton, in his elaborate work on the Greek article, tells us, that this passage is 'now pretty generally abandoned as spurious;' and that if any one will study the controversy, 'the probable result will be, that he will close the examination with a *firm belief that the passage is spurious*.' He adds afterward—'in the rejection of the controverted passage, learned and good men are now for the most part agreed; and I contemplate with admiration and delight, the gigantic exertions of intellect which have established this acquiescence.'

Rosenmuller observes, 'It is the opinion of most critics at the present day, that these words are spurious.'

Mr Wardlaw, a late zealous and eloquent defender of the doctrine of the Trinity, is no less positive. 'Certainly,' he says, 'this text should have been entitled to hold the first place, had its genuineness not been disputed, or disputed, as that of many texts has been, on slight grounds. I freely acknowledge, however, that the evidence of the spuriousness of this celebrated passage, even if it were much less conclusive, than, in my mind, it appears to be, would be quite sufficient to prevent me from resting upon it any part of the weight of this argument.'

To the same purpose the Bishop of Lincoln, in his 'Elements of Christian Theology,' says, 'I must own, that after an attentive consideration of the controversy relative to that passage, *I am convinced that it is spurious*.'

Prof. Stuart undoubtedly holds the same opinion respecting this verse; for in adducing the texts in favor of the doctrine of the Trinity, he omits all mention of this—whereas if he thought it genuine, he must have given it a conspicuous place. He probably alludes to it, with others, when he says, he shall 'select only those texts, the language of which appears to be genuine, and above the condemnation of textual criticism.'

In this place may be added the fact, that the Great Reformer, LUTHER, uniformly rejected this verse from his Translation of the New Testament. He did not admit it to a place in the edition which was publishing at the time of his death; and 'he concluded his preface to that edition,' says Charles Butler, 'with what may be termed *his dying request*, that *upon no account his translation should be altered, in the slightest instance*;' which, of course, implies his firm persuasion, that this verse does not belong to the Bible.

To these names, some of them amongst the most honored in the Church, might be added many more equally well known; it is enough to mention those eminent biblical critics, Simon, and Wetstein; Benson, Grotius, and Semler, (who, says Michaelis, 'not only confuted all the arguments which had been used in favor of this verse, but wrote the most important work which we have on this subject,') Sir Isaac Newton, Bishop Herbert Marsh, Archbishop Newcome, and the distinguished Methodist, Dr Adam Clarke; and, finally, that illustrious scholar, Porson, whose letters, by which the controversy concerning the verse was brought to a final conclusion, 'are an eternal monument of his erudition, critical sagacity, and wit.'

To the extracts already made, others might be added, if I were in a situation to have access to the necessary books. I have not made them under the idea that you are unacquainted with them; but simply, that it might be seen how strong and unqualified is the conviction produced upon the minds of the most competent judges, by the evidence against this verse.

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We are very happy, in compliance with the request of our correspondent, to insert the above passages from the Letter of Dr H. Ware Jr., to Rev. Alexander Mc'Leod D. D.

In answer to the request of 'A Country Subscriber,' we published a few weeks since, a synopsis of the evidence against the genuineness of 1 John v. 7. In that synopsis we simply stated that Trinitarian critics of the greatest learning and authority had conceded that the verse in question was an interpolation, but we did not mention their names or quote their declarations. We are glad of an opportunity to present them through the extracts sent us by our correspondent; the more so, as we understand there has been manifested lately, among some of our Trinitarian Brethren, a disposition to appeal to this verse as a proof text, in support of the Trinity. It will be seen from the authorities quoted by Dr Ware, and by the evidence presented in our former article, that no man can so appeal to and use it at the present day, without subjecting either his honesty or his scholarship to be called in question.

'THE EXACT TRUTH.'

Messrs Editors,—In your paper of April 17, you profess to give your readers 'the exact truth' concerning the Rev. Mr Adams' letter to the Rev. Mr Gannett. I am aware that your statement is based on very respectable authority, which must shield you personally from blame, if it should be found in any respect inaccurate. Yet I must request your permission, in justice to several persons who are somewhat implicated in the matter, to make the statement still more 'exact.'

I had said, 'Successive editions had a rapid sale.' You ask in reply, 'How many editions? how rapid a sale?' and you answer these questions by saying:—'The types were set up but once; five hundred copies were struck off, and after a few days, five hundred more; in all, only one thousand.' And you afterwards, if I understand you, speak of the whole one thousand copies as '*the* edition,' implying that but one edition had been published.

According to the established use of language among printers and publishers, the copies struck off the first time the types are used for a work, are the first edition, be they more or less; except in stereotype printing, where five hundred copies are counted as an edition. When the first edition of a small work sells well, and an early demand for an additional number appears probable, it is not unusual to keep the type standing for a second. Such, however, was not the 'exact' mode of proceeding in the case before us. Doubtless, both publishers and printers knew very well, that there are few occasional pamphlets, printed in an expensive style and left to be called for at the bookstores, as this was, of which five hundred copies are ever sold. After printing the first edition, therefore, the types were very naturally put away, to be distributed at leisure. Some of the pages were actually distributed, and had to be set up again for the second edition, and other pages were partly broken down, and had to be repaired. At least pay for doing this work has been demanded and received; and I have no doubt it was honestly earned. The omission of the words 'Second Edition' on the title page, th publisher said, was owing entirely to inadvertence; and it is certainly more charitable to believe his assertion than to doubt it.

You say, 'The price was reduced nearly to cost.' It was reduced from twenty cents to twelve. This was part of an arrangement, by which the unsold portion of the second edition was transferred to another bookstore, to prepare the way for issuing a large cheap edition without prejudice to the first publisher. This arrangement was not clearly understood by all the parties, and was finally given up, after having, in the opinion of the publisher, materially checked the sale of the work.

You say also:—'And yet, at the date of J. T's letter, after nearly a year, almost one third of the edition remained in the bookstores.' By 'the edition,' you doubtless mean the whole number of one thousand copies. So far as I know, this statement may be perfectly accurate; but if so, the sale of the pamphlet must have been very good since the date of that letter; for considerably less than one fourth of that number (1000)—or, to tell 'the exact truth,' only 223 copies, now remain unsold.

After all, it is but fair to acknowledge that when I wrote the letter to which you refer, I supposed that the arrangement made when the price was reduced had been fully executed, and that the third edition had been published. Still, my language was so guarded as not to be at variance with the facts, as they prove to be. And now, Messrs Editors, I hope we have done with these 'small matters;' for such 'gossip' is no more to my taste, than to yours.

Your remarks, and those of your correspondent, on other parts of my letter, have been read attentively; but the columns of the N. Y. Observer are the appropriate place for whatever I may say concerning them.

Respectfully yours, J. T.

Boston, April 21, 1841.

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It does not seem to us necessary to make any remarks on the foregoing communication. A very few words, however, if useless, can do harm only by excluding so much valuable matter; and our readers will be willing to pardon us this, inasmuch as we assure them that they shall not often be vexed by such unprofitable discussions.

J. T. admits that there were but a thousand copies printed, and that only about two thirds of the whole number (call them 'the edition' or 'two editions') were disposed of, in any way, within the compass of little less than a year. Why does he not ingenuously confess that in speaking of a 'sale,' so limited and slow, as a 'rapid' one, especially to the readers of the N. Y. Observer, and in a boastful article about the triumphs of Orthodoxy over Unitarianism, he was doing what could not but produce wrong impressions in many minds?

J. T. acknowledges also that when he wrote, he supposed that the 'third edition had been published.' Why does he not frankly say that it was this error which led him to use the word 'successive,' and spare himself the trouble of settling the unimportant question, whether the one thousand copies should, in the circumstances of the case, be called, as by us, 'the edition,' or, as by him, 'two editions?' Unimportant, we say; for surely he would not have employed the term 'successive,' as he did, had he known there were but two editions, unless either ignorant as to the right use of words, or purposely bent upon misleading his readers.

After all, J. T. ventures to affirm: 'Still my language was so guarded as not to be at variance with the facts, as they prove to be.' Not so, by any means, except it be made out that he was warranted to make the use, he did, of the terms 'rapid' and 'successive,' by the laws of correct speech and the circumstances existing when he wrote; which, we say, cannot be done. But suppose it otherwise—be it that the expression, 'successive editions had a rapid sale,' was not, verbally, 'at variance with the facts;' still, taken in the connection in which it occurred, it was adapted and could not fail to convey false ideas to the readers of the Observer; and to show this was all we had in view when, from twenty or thirty sentences of a deceptive character which appeared in his article, we quoted that one, and after asking the questions, 'How many editions? how rapid a sale,' subjoined, by way of explanation, some nine or ten brief statements—every one of which, we again assert, contained the 'exact truth.'

We are pleased with what J. T. says of his 'taste,' and hope that in his future communications to the Observer he will give proofs that it really is what he now declares it to be. If so, we shall be happy to forgive and forget the past, much as he has wronged the class of Christians to which we belong.

RECENT PUBLICATIONS.

The Solemn Week. A Sermon, preached to the First Church, on Fast-day, April 8th, 1841, by its minister, N. L. Frothingham. Boston: printed by J. T. Buckingham. 1841.

There is something novel and striking in the plan and conception of this sermon. The preacher associates and combines the solemnities the ancient church, the season of the year, the Executive appointment of the State Fast, and the solemn event of the death of the President of the United States. 1st. The week is solemn to Christendom—it is Passion week, the anniversary of those seasons of mingled gloom and glory connected with the crucifixion of our Savior. 2d. It is solemn and ever has been a solemn season to all the world, when the sense of dependence upon a higher power has been most deeply felt, and sacrifices and supplications offered that the earth might bring forth her increase to nourish and support man. 3d. It is solemn to the state, when the people, in obedience to the time-hallowed usage of the Commonwealth, and at the call of its Chief Magistrate, make their united confessions and supplications to the Most High. 4th. It is solemn to the nation, through the death of its Head, an event which has laid in the dust many bright hopes and called all to thought and reflection. These are the four topics of the discourse. We could have wished that under each, the thoughts had been more fully carried out and illustrated; but we are too well aware in what haste, and amid what cares and interruptions clergymen are often obliged to write, to complain of this. There are beautiful and striking passages under each head. The whole sermon is marked by the peculiar grace and felicity of style which distinguish Dr Frothingham as a writer. The passages in relation to the death of General Harrison are as impressive as any thing we have read upon that subject. We give our readers an extract from the third topid of the discourse.

'And this brings us to the third point of reflection, that to this Commonwealth, and to those other States of our great Union who have imitated it in this respect, the present occasion is one of peculiar solemnity. It reminds us of our unworthiness through our need and inability. It seems to say to the people: A new and doubtful year is now opening before you from the waste of winter. Enter into it with prayer. Salute it with sacrifice. Look upon the sterile fields and the dry branches. What power of yours can wake up the torpid soil, and throw over those bare limbs their beautiful garments? What effects can you produce in the secret chemisty of the vast air? What can you do with the Sun, who will himself roll spotted in the sky, as if to show he too is but a subject, and not wholly clean in the sight of his Maker? How little can you make sure, even upon the smallest patch of ground, and with the mean looking grains, from which the supplies of your life are to be so wonderously developed! Be aware how little you can command by that forecast and hand of yours, which are yet indispensible. Remember the sentence of labor, under which man has been supposed to lie like a criminal: 'in the sweat of thy face shalt thou eat bread.' And remember the sin that came into the world, and blighted its garden. And remember the heavy uncertainty that hangs over human days. 'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that.' It was so that it often spoke, in tones sterner and sadder than we are apt to suppose, to our pilgrim ancestors. They turned up their furrows with anxious diligence and precarious returns. Upon the records of their little colonies no incidents are more commonly bewailed than drought, blasting and mildew. They knew by experience that description in the Psalms, of those who 'sowed in tears;' and the clouds of April appeared to darken and weep with them, while they were casting their 'precious seed' under the clods of the valley, and humbling their hearts before the Almighty Being, who alone could 'give the increase.'

We see, then, that there is something appropriate and impressive in the service, that we are accustomed to render at this time;—something, that, however peculiar we may think it to be to ourselves and a few others of our sister communities, has in substance descended to us from the remotest populations of the globe; and is shared with us, in different forms, by those who are now dwelling the most remote from us. It has a foundation in the sensibilities of our nature, and not in prescription only; and it takes hold on those beautiful ordinances of the surrounding universe, that fill us as long as we live with new awe and delight. 'Blessed be the name of God forever and ever, for wisdom and might are his; and he changeth the times and the seasons.'

For the Register and Observer.

COMPARATIVE OBLIGATION OF CLERGYMEN AND LAYMEN TO RIGHT LIVING.

There is an opinion, or feeling widely prevailing in our community which seems to me calculated to work mischief to those who give place to it. I wish to direct attention to it, not in the expectation that I shall be able to correct the error to any great extent, by what I shall say; but in the hope that others, who wield the pen with more power, may be induced to take up the subject and give to it the thought and action which to them it may seem to demand. The opinion to which I allude is not perhaps so often stated or acknowledged in plain terms, as it is incidentally and undesignedly, yet so plainly that it cannot be mistaken. And it is sometimes even stated in broad and unequivocal terms. The doctrine I mean is, that there is, in some sort a stronger obligation resting on the 'minister' to be good and do good, than upon the laity; that he should be governed by higher principles of right and wrong; that *they* may without sin indulge in practices which to *him* would not be proper, nay, would be sinful in the extreme. Now I cannot see why I should not be governed by the highest and strictest rules that I am acquainted with. If I see that a certain action would be morally wrong in a *Clergyman*, it is morally wrong for *me* to do it. I am bound to obey the light I possess, whether I have been set apart as a religious teacher of others, or not; the very fact, that I *know* the law of right, places me under its authority. The spirit of the Christian rule in this case is, 'he that hath the law shall be judged by the law.'

In this connexion I have heard it said, and by those too who are by no means destitute of intelligence and good sense, but who are too much influenced by a remnant of the old superstition which regarded the Priest as a being possessing peculiar authority and sacredness of character,—I have heard it remarked, I say, that the clergyman is set up by his office to be an example to us of a holy life and conversation. That he is under an obligation to show in his life an example of holy living, I of course do not deny. I believe such life—taking *life* in its largest sense, the life of the *whole* man—to be his most effective preaching; to be a continual sermon, and one which goes with power to the hearts of those who read its heaven-written pages. But the very statement that he should set us an *example*, implies that we are to *follow* the spirit of that example. Else it is no example to us. An example is not merely a beautiful picture of life, shown to us for our admiration. It is an exhibition of what we should *be*. For, is it not seen to be a mockery that one man should be placed conspicuously on the high road to show *us* the true and safe way, while only those who act as *guides* are bound to go that way and all others may take whichever road their inclinations shall dictate? I have not so learned the office of the clergyman. I believe I am placed under as great obligation to live a Christian life, to follow the teachings of the gospel, as any other man; as much bound to set a worthy example of life to my neighbors and all who may come within the sphere of my influence, as he is who ministers to me in spiritual things. There can be no different, or no stricter obligation imposed, by the mere fact that he has been invited to give utterance by his voice to the commands, the promises, the consolations of him who came into the world to be an example to us. What one virtue did that pure and perfect teacher exhibit in his life, which he did not intend his followers should cultivate in theirs. His piety to his and our Father, his love to man, his meekness, his faith, his perseverance in well-doing amid the discouragements offered by lukewarm friends and bitter enemies,—all, in short, which made up his whole character of a perfect man,—are placed before us as an example to guide *us*. *We* should live them, as well as our pastors. We who know our Lord's will, happy are we if we do it.

Let me not be misunderstood as lowering the standard of clerical life; the idea I wish to enforce is, that the layman should 'go up higher'; that the true and only rule of life, for each one, should be his highest conception of the Right; that he should aim to be, and to do, what he thinks the holiest and best would be and do, under similar circumstances.

M. P.

For the Register and Observer.

THE LORD'S SUPPER.

Father! throned in light above,
Draw our wandering spirits home.
Filled with hope and holy love,
May we round thy table come,
Doing this with one accord,
In memory of our gracious Lord.

Father! may thy spirit rest
On us while we think how dear
Him whose pure and holy breast
Glowed with love for sinners here,
He who suffered, bled and died,
Christ the risen crucified.

Father! on our earthly way
May thy grace be with us still;
Teach us how to watch and pray;
Keep us safe from every ill;
And hereafter may we be
One with Jesus and with Thee. S.

ORDINATION AT NORTON.

The ordination of Rev. Wm. P. Tilden as Pastor of the First Congregational Church and Society in Norton took place on Wednesday, the 21st inst. The Council was organized by the choice of Rev. Mr Allen of Pembroke, as Moderator—and Rev. Mr Sweet of Kingston, as Scribe. The Exercises were as follows:—Introductory Prayer, by Rev. Mr Sweet, of Kingston; Selections from Scripture, by Rev. Mr Allen, of Pembroke; Sermon, by Rev. Mr May, of South Scituate; Ordaining Prayer, by Rev. Mr Bigelow, of Taunton; Charge, by Rev. Mr Sewall, of North Scituate; Right Hand of Fellowship, by Rev. Mr Stone, of Mansfield; Address to the Society, by Rev. Mr Stone of West Bridgewater; Concluding Prayer, by Rev. Mr Gushee of Dighton.

Mr May's Sermon, from John's Gospel 1st chapter 4th and 12th verses was a faithful delineation of the character of Christ as an example of holiness and active duty.

The Charge, by Mr Sewall, was fervent, affectionate, eloquent and sound; and deserves to be printed in letters of gold upon the walls of every young preacher's study in the community.

The Fellowship of the Churches, by Mr Stone of Mansfield, was a hearty welcome to the field of the Christian ministry, especially to the cultivation of those plants which germinated under the care and attention of the late lamented Clarke,—a welcome to the field of active labor and an affectionate assurance of sympathy and encouragement—an assurance of support in trial and a welcome to the practical duties of his calling in preaching Christ in the pulpit and by his daily walk.

The Address to the Society, by Mr Stone of West Bridgewater, was plain and practical, showing that the duties of ministers and people are reciprocal, that a hearty co-operation is necessary to success, that although the preacher's 'doctrines may drop as the rain and his speech distil as the dew, yet the people by their apathy may chill the drops of God's mercy as they fall and change what might become a fruitful field into the icebound plains of unbelief and sin.' The interest of the occasion was heightened by two beautiful original hymns, by Miss L. B. Tilden, sister of the pastor, whose poetical effusions have been long before the public,—which were sung with much taste and effect by the choir.

May God bless both pastor and people.

C.

For the Register and Observer.

MR HAGUE'S LECTURE.

On Sunday evening April 11, I attended Mr Hague's lecture at the Federal Street Baptist Church. A large audience from various Societies attended; attracted probably by the general expectation, that the course was intended to be an answer to the powerful lectures recently delivered in Mr Gannett's Church, or to do away their impression so forcibly made upon the minds of the religious part of the community; the last lecture of the course of Mr Gannett having been given the Sunday evening immediately preceding. Mr Hague however disclaimed any such intention, stating that he had mentioned his purpose to deliver this course to some of his friends in the early part of the season, before he knew that any such lectures as have recently been delivered in the neighborhood were in contemplation.

His subject this evening was, Who is Christ? and he took several texts from different parts of the New Testament; one was when Christ asks his disciples, '*whom say ye that I am?*' He indicated, under six or seven heads, the course he meant to pursue in this lecture in answering the question, and then proceeded with some method to accomplish his design according to his understanding of the Christian doctrine. He cited about four texts, which have often been quoted by persons in support of the doctrine of the Deity of Christ. He also adduced a series of texts, collected by Wardlaw and other Trinitarian writers in favor of the Trinity. He did not seem to regard the distinction between the *divinity* of Christ and the *Deity* of Christ, but used them throughout his whole lecture as convertible terms;—sometimes saying 'his Deity,' sometimes 'his divinity,' without one word of comment or explanation or intimation to his audience, that there was any difference in the meaning of the terms. Whether it was through ignorance or design I am unable to say; but there was no intimation throughout his whole lecture that Unitarians and other Christians believe in the divinity of Christ, and that he was divinely inspired, while they reject, as unscriptural, the belief in his Deity, or that he was Jehovah, the Supreme Almighty God. He consequently cited all those texts which show the divinity of Christ or that he was inspired, as proving his Deity, or that he was God the Father. He seemed to consider that all those texts which show his divinity or his supernatural powers, such as his working miracles &c., were conclusive proof that he was God himself—Jehovah—the Father. He cited those very texts which Unitarians consider as proofs that he is not the Father but the Son and inferior to the Father; such, for instance, as speak of the SENDER and the *Sent*, the FATHER and the *Son*, the GIVER and the *Receiver*, &c. He dwelt much upon the doctrine of his double nature without citing any authority to prove it. In order to show that Jesus was *a God* and *a* man, reference was made to his acts. Whether the preacher used the indefinite article *a* to indicate, that he used the words *a God* in the sense in which it is sometimes used in Scripture when it does not indicate the Supreme Being, or otherwise, he did not say. He constantly used it in antithesis thus, in perhaps fifty instances. He would say that by such an act Jesus showed that he was a man, such as eating, drinking, suffering, sleeping &c., and by such an act he showed that he was *a God*, quoting any supernatural act, such as working miracles &c.

I was aware that our Trinitarian brethren had lately started with increased zeal, to convince their followers that the Savior Jesus Christ was the SUPREME GOD. And to avoid the shock which an assertion so revolting to the common understanding, as that the Omnipotent God *died* upon the cross to propitiate HIMSELF, they envelope the absurdity in the unscriptural dogmas of his double nature &c. But I was not prepared to encounter the unfair attempt to confound the belief in the *divinity* of Christ or in his miraculous character with the belief in his *Deity*. Nor was I prepared, after the able and eloquent lecture of Mr Gannett upon the subject so recently delivered, to find a disposition to deny or conceal the fact, that Unitarians believe in the former character of Christ and disbelieve in the latter, making a marked and important distinction.

It seems to me that if the Trinitarians can convince the enlightened part of their adherents, that Christ who died upon the cross, was the Infinite God; that he knew this all the while he was on earth, and yet deceived the people by making frequent prayers to the Father, declaring his Father greater than he; pretending at different times to have communications with him, to receive assistance and instruction from him, and affirming that without the Father he could do nothing; I say that if in this inquiring and enlightened community the people can be made to believe such doctrine when plainly and fairly stated to them, disencumbered of sophistry and double meaning, then the Schoolmaster has been abroad in vain, and we may well despair of the great body of the human race ever arriving at the truth as it is in Jesus without another revelation from Heaven.

ARISTIDES.

NOTE.—I know that many Christians, who believe that Christ was divinely inspired, that he worked miracles, and was what he claimed to be, a Teacher sent from God, do not approve of using the term 'divinity of Christ,' it seeming to them liable to be misunderstood. But without professing to be a critical philologist I do not feel that objection. Although the term is sometimes used to express the Deity, it is a vague use of the term, and not to used by the most accurate writers—and in common parlance the term is used in a different sense, as we say 'Divinity School,' and call our ministers of the gospel 'Divines.' ARISTIDES.

WORTHY OF CONSIDERATION.

We copy what follows from the Mercantile Journal; our city readers would do well to ponder the subject to which it relates.

In Common Council, last evening, April 15, 1841, it was

Ordered, That the sum of six hundred and ten thousand dollars be raised, by assessment on the Polls and Estates of the Inhabitants of this city, agreeably to law, to pay the current expenses of the city of Boston, during the financial year which will commence on the first day of May, one thousand eight hundred and forty one, and will close on the thirtieth day of April, one thousand eight hundred and forty two.

Of the above sum we call particular attention to the	
House of Industry	28,400
House of Reformation	8,000
County of Suffolk, for *Prisons*, Courts, House of Correction	40,000
Boston Lunatic Asylum	12,000
City Police	6,000
Overseers of the Poor for out-door relief	15,000
	$109,400

We thus find that for our criminal and pauper establishments of this county, an appropriation is made of ONE HUNDRED AND NINE THOUSAND DOLLARS. We ask every *tax payer* and candid man to look at this subject in its true light, and ask himself how much of it he believes has its origin in the vile Bar Rooms and Groggeries of the city, filling our Prisons and Almshouses, and spreading misery and poverty through the community?

PAUPERISM IN LOWELL.

A recent number of the Lowell Courier contains an address by E. Huntington Esq., Mayor of that city, in which the following statements occur.

The whole number of persons who have been supported and relieved in part, the last year, is four hundred and twenty-four, and of these, nineteen only have a legal settlement in this city or elsewhere in this Commonwealth, leaving the number that come under the general denomination of State paupers, four hundred and five. Of these, three hundred are foreigners and the children of foreigners, and two hundred and sixty are from England and Ireland. The number of persons that have been supported in the Almshouse is one hundred and forty-two. The average number in the Almshouse, fifty-five—a large proportion of whom were children.

It has been estimated by the Overseers, that seven-eighths of our paupers have been made dependent by INTEMPERANCE in themselves, or those who ought to have been their supporters, and such I believe, will be found to be the fact throughout the Commonwealth, and throughout the country.'

MINISTRY AT LARGE IN ENGLAND.

The April number of the Christian Reformer (London) contains a Report of the proceedings at the Anniversary meeting of the 'Birmingham Unitarian Domestic Mission Society,' which took place on the 24th of last January. Many good things were said and done on that occasion; and we think that what follows, from a speech by Rev. Charles Wicksteed, will be interesting to some our readers:

'I was naturally led to review the progress of the Domestic Mission in this country: I say its progress in this country; for its *rise*, you remember, was in another. To America we owe the dawn of this new aspect of the Christian ministry. That truly excellent man, Dr Tuckerman, having resigned the charge of a congregation in the city of Boston, did not long remain with his Christian affections slumbering, but, roused by the condition of the poor and neglected of that city, commenced a new era in the ministration of Christianity, and, like his great Master, preached the Gospel to the poor. He was looked upon, when he begun his novel proceeding, as one whose enthusiastic benevolence it was delightful to admire, but scarcely possible to imitate. This devoted, self-sacrificing man was regarded as a kind of nonpareil—a paragon of excellence—a man who surely must have been born within the very tropics of benevolence. When he came, laden with his reputation, but depressed with his exertions, to this country, he was welcomed with a degree of cordiality, especially in our own denomination, which showed how he laid hold of the heart's best feelings. I remember when he landed at Liverpool, going, with others, to pay, I may say, my homage to him. We entered immediately on the great topic; and while expressing the deep impression I had of the gloriousness of the undertaking, I could not help expressing also the fear, at that time so commonly felt, of the difficulty of obtaining men suitable for so great a work, and benevolent enough to undertake a labor so self-denying and self-sacrificing as the Mission to the Poor. But I shall never forget, Sir, the torrent of indignant zeal with which he overwhelmed me. He spoke of the impossibility of there ever being an unwillingness to engage in such a work among true-hearted Christians, and least of all among true-hearted Christian ministers. And afterwards, turning to a friend, he said—'Sir, Christian love is omnipotent; I believe I could subdue the Devil himself by it.' Mr W. then alluded to the establishment of the Domestic Mission in London, under the auspices of the Unitarian Association, and said—Our denomination seemed to be content with gazing upon this metropolitan effort, and too long Mr Philp shone the sole constellation in this hemisphere of Unitarian benevolence. At length the large towns took up the cause. Manchester and Liverpool established their Missions, and now Birmingham has fairly entered on the same career; and trust me, Birmingham will never look back. The Mission in this town is no longer an experiment, it is an *established* institution; it has met with, and will continue increasingly to meet with, a support which will sustain it in undying vigor, prosperity and usefulness. For a long time it was thought impossible to establish a Mission in towns having but one congregation, but Bristol has shown us a better example; and though Leeds cannot boast of a society so large as that at Lewin's Mead, yet an attempt has been made there too; and though from peculiar circumstances it has not been completed, it was successful to such a degree as to guarantee its *entire* success, I hope, at no distant period.

BIGOTRY IN IRELAND.

We learn from the number of the Reformer, referred to above, that "bigotry is about to try its strength at Belfast. The 'Academical Institution' there, supported in part by Parliamentary Grants, is professedly open to all sects. Consistently with this liberal principle, the several denominations are allowed to have their own Theological Professors, acknowledged as Members of the Faculty, but having authority as Professors over the students only of their own communion. Availing themselves of the license, the Non-subscribing Presbyterian Association [Unitarian] comprising the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, lately appointed two Professors of Theology in the Institution, namely, the Rev. Dr Montgomery and the Rev. John Scott Porter, and claimed for them the customary accommodation and rank allotted to Theological Professors in the Academy. The claim was officially admitted, and the two Professors 'made members of Faculty, as the other Divinity Professors.' Upon this, six Members of the Faculty declared their 'solemn disapprobation—and determination not to be Members of Faculty, should it be so constituted.' The 'Joint Boards,' having the government of the Institution, signified to the 'solemn' disapprovers their intention to adhere to their former act; in consequence of which, these gentlemen have put out a manifesto against the *Arian* Professors, appointed, say they, 'on the sole ground of their being teachers of a system *insulting to God and subversive of the foundations of Christianity*.' This document is properly treated by the Joint Boards as worthy of being sent back to its authors without comment, on account of 'its intemperate spirit, denunciatory language and deliberate insults;' they, nevertheless, give their reasons for their determination 'to allow no ascendancy to any religious body, in an Institution for the education of all denominations."

ILLUMINEES.

We copy a short paragraph from a recent English Periodical which contains somewhat that is true of a sort of persons to be found in every age and country, our own not excepted. 'One of the courses which the intellectual vanity of the present period takes, is to disparage Divine Revelation, and to make every man's mind its own Revealer and its own Redeemer. Every other light is to be extinguished in order to set off the lustre of *the light within*. We have the fanaticism of the times of the Long Parliament, disguised in the terms snatched from philosophy, and images stolen from poetry. One and the same part is played by actors differently dressed and speaking a different dialect. In the "preaching soldier," one of the illuminati of his day, whose feats are preserved by Grey, the examiner of Neal, we have one of a class which is periodically revived. "He went into the church of Walton-upon-Thames, with a lanthorn and five candles, declaring to the people that he had a message from God, which they must receive on pain of damnation," or, in modern language, take the alternative of being set down as dolts or dupes. "He first declared that the sabbath was abolished, and put out one light. He next declared that tithes were abolished, and put out the second light. He then proceeded to declare, that ministers were abolished, and that magistrates were abolished, putting out the third and fourth lights; and lastly that *the Bible itself was abolished, which he burnt with his fifth light, and then extinguished it.*"'

HANCOCK SUNDAY SCHOOL.

Messrs Editors,—Give me leave to make a few remarks in your paper about Sunday Schools, and the Hancock Sunday School in particular. This School was established in the year 1322, and so far as it can be ascertained, was the first regularly organized Sunday School connected with our denomination.* Two others had been commenced on a less formal plan—simply as giving religious instruction on the Sabbath Day, in 1811 and 1812. One of these was in Beverly, and the other, connected with a Charity School of the West Church, in this city; and *these are among the very first, if they do not take precedence of any other Sunday Schools for strictly religious instruction, established in this country.* Other Sunday Schools, of other cities and other denominations, date from 1814 to 1815—but these two, as you perceive, go back to a period, three or four years previous. The Hancock Sunday School, as before stated, was established on the general plan in 1822, and the other Sunday Schools of our denomination, date from 1827, at which period or soon after, they became so universal, that all our Parishes were favored with their benign and cherished influences. Now if we take the last date even, it will be perceived at once, that they owe none of their origin, as recently intimated in the New York Observer, to the prevalence of any *new views* or *sentimental philosophy* or any other extraneous influence, except that which arose from a desire on our part not to be outdone in any direction, in the race of true well-doing. As soon therefore, as their value was settled by experiment, and their usefulness fairly tested by the Hancock Sunday School, they were immediately and generally adopted, with a zeal and interest which has not abated to this day. And perhaps it would not be claiming too much to say, that through the influence of the Sunday School Society, its reports and other publications, more has been done for the improvement of these Institutions both at home and abroad than by all the other agencies which have been at work in this direction.

We have been led to these remarks and reminiscences, from having attended, on Sunday Evening the 10th inst, the *Nineteenth* Anniversary of the Hancock Sunday School. It was a pleasant and highly instructive occasion. The School is now connected with the Second Church, (Rev. C. Robbins') at which place it was held. The attendance was very numerous; the order and attention of the pupils during the services which were quite protracted, was usually good,—while their singing of three hymns written by teachers of the School, was highly pleasing and even touching to all present. At the commencement, an Address was made by the Superintendent of the School, which pointed out with much distinctness and truth, the value of the Sunday School, and the desire and necessity of parental co-operation. Another Address was delivered by Rev. Geo. E. Ellis of Charlestown. This was full of varied learning, and lucid and cogent argument. Its purpose was to show the worth of Christianity as distinguished from, and superior to, every other religion which had been devised, or offered to man, in two important respects,—first—as addressing itself by its simplicity to the youngest and least educated mind—and therefore adapted to, and easily and properly taught in the Sunday School;—and secondly—so adapted to the wants of our nature as never to grow old or vapid even to the oldest,—or too weak or puerile, for the most powerful and refined minds of any age in life or any period of the world, however cultivated, scholastic and profound. There were other brilliant points in this address, and its publication would add greatly to the riches of our Sunday School literature. The Pastor of the Society followed, and addressed himself to his little flock just as a Pastor should, in a style at once familiar, affectionate, serious, calm, but full of practical wisdom, and joyous anticipations for their future welfare.

Such meetings are full of good and improving influences, and should be cherished by all.

One of the hymns is added, which is so good, that it would please me to see it appended or published. It was written by one of the Teachers for the occasion, and sung by the School. P.

Blest morn of the Sabbath, in splendor arraying
The fast fading shadows that mantle the night—
We welcome thy day-spring His glory displaying
Whose temple and throne is the light.

Oh! pure are the pleasures the Sabbath is bringing;
How hallowed the temple—the altar how dear;
When fresh from the fount of devotion is springing
The offering of incense sincere.

And sweet is the music of childhood ascending
In humble petition—in anthems of praise;
When Truth, Love and Feeling in harmony blending,
Unite in melodious lays.

Then welcome the Sabbath to virtue alluring—
Then welcome the temple, the altar, the song;
Perennial fountains of pleasure enduring,
Which ever to virtue belong.

And when in the dark vale of silence descending,
These Sabbaths of time shall grow dim to our eyes,
Oh! grant that a Sabbath immortal, unending,
May welcome us home to the skies.

* One of the Editors of this paper had knowledge of a regularly organized Sunday School belonging to a Unitarian Parish as early as 1816, and was connected with another in 1818. We think there were several in operation before 1822.

Messrs Editors,—I have a small donation in my hands for the Bible Society, and I know not to whom it should be sent that it may accomplish the wish of the donors, viz., to aid in the distribution of the Holy Bible without note or comment. Can you inform me through the columns of the Register? In so doing you may confer a favor on others as well as me. The County Bible Society has ceased, I understand, its operations. MIDDLESEX.

PROGRESS OF TRUTH IN IRELAND.

The Bible Christian (Belfast, Ireland,) for February, gives an interesting account of a Tea-party of some members of the Strand Street Congregation, Dublin, from which it appears, that there were present on the occasion not less than thirteen persons who were converts from the Trinitarian to the Unitarian faith.

A WORD TO THE EDITOR OF ZION'S HERALD.

Is it kind, is it just, in the Editor of Zion's Herald, to couple Unitarians with Deists, as he did, in his paper of last Wednesday, under the head, 'Free discussion—Reform'?

To the Editors of the Christian Register.

The impression which seems to have been made on the mind of your correspondent 'A Unitarian,' by my sermon on '*Injuries done to Christ*,' not being altogether in accordance with the spirit and intention of the Discourse, I propose, with your permission, to reply to him in your paper.

I am, however, unwilling to address my communication to an anonymous individual. My object now, therefore, is, to request of 'A Unitarian,' through you, the favor of his name, and upon receipt of it, I will send you a Communication, addressed to him, in reply to his letter addressed to me. I would hope that what I may say will not be unfriendly to the promotion of the truth, and I am sure that it will lead to better understanding of the principles and motives which suggested the Discourse. N. ADAMS.

Boston, April 28, 1841.

AMERICAN UNITARIAN ASSOCIATION.

The Associations Auxiliary to the A. U. A., are hereby requested to make their annual payments to the Treasurer, Henry Rice Esq., 68 Milk Street, on or before the 15th of May.

CHARLES BRIGGS, *General Secretary.*

UNION PASTORAL ASSOCIATION.

This Association will meet on Tuesday, May 11th, at the house of Rev Mr Thompson of Salem, at eleven o'clock A. M.

SAMUEL OSGOOD, *Secretary.*

*** So great was the demand for the Letter to the Rev. Mr Adams, contained in the last Register, that we concluded to publish an edition in a pamphlet form. They are now ready for delivery.

INTELLIGENCE.

Snow Storms.—A Waltham correspondent of the Evening Transcript, states that there have been twenty-eight snow-storms, on falls of snow, during the past winter, and that the whole depth of snow is 87 inches and one quarter.

Progress of Civilization.—The Editor of a London newspaper after stating that the University of Edinburgh, has ordered a statue of James Watt, from Sir Francis Chantrey, which will be the sixth erected to the memory of that great man,—proceeds to say;—

'Even the statues to the Duke of Wellington are fewer in number than those to plain James Watt, which with all becoming respect and reverence for the illustrious soldier, says something for the intellectual and moral advancement of the age.' If we err not, the progress of civilization among civilized nations is surely though gradually removing the passion for war and its glories. As the arts of destruction and the physical courage to use them once constituted the highest merit of christian gentlemen,—the knights of the days of chivalry—it is not wonderful that this age still fosters in a great degree the spirit of the bloody past. The adoration for heroes,—not heroes only who have periled their own lives for the cause of justice or liberty, but those who have urged millions on to self-sacrifice to achieve fruitless victories or gratify the lust for conquest,—the adoration for this class is giving place to sentiments of respect for the true benefactors of humanity, the ingenious and laborious in the arts of peace. There is less to awaken noble reflections in the thunders of a thousand fields of strife than in the single stroke of a piston. Between the Wellingtons and the Watts, the future will discriminate.

Betting on Elections.—The Cincinnati Court of Common Pleas, in an action brought to recover back money lost by betting on an election, and paid over to the winner, decided that the plaintiff could not recover under these circumstances, and further ordered both parties to be bound over to appear and answer to a criminal charge!

A route for a railroad from St. Louis to the Missouri iron mountain has been surveyed. It is one hundred and fifteen miles long, and passes through the coal and lead regions of the State.—The road is estimated to cost $2,942,000.

English Missionary Societies.—The number of missionary Societies in England is 614, and the contributions there for missionary purposes, last year amonted to over $1,800,000. The missionary Societies of all other Protestant countries are less than 450, and their contributions are only about half a million.

Temperance.—The number of Irish who have taken the pledge of total abstinence in Glasgow, is stated to be 10,000.

Jews.—We are told in a late article in a German newspaper, addressed by Jews to their brethren, that in no country of the earth are Jews so numerous, as in Syria, that in no place do they live in such dense masses, or so independently of the surrounding inhabitants; and in none do they persevere so steadfastly in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. Damascus alone are nearly 60,000 Jews.

Paris.—The population of Paris is reported to be at present, from nine hundred thousand to one million. Among them Gisquit estimates that there are seven thousand thieves.

Meeting of Alumni.—A meeting of the Alumni of Harvard College was held yesterday, according to previous notice, in the Circuit Court Room. The Hon. John Quincy Adams presided. Mr Minot, from the committee who called the meeting, presented a report recommending the erection of a building in Cambridge, suitable for the meeting and the dinner of the Alumni, at their annual assemblage, and to contain the 'Panorama of Athens,' which has been so long kept rolled up, for the want of a proper place for its exhibition.

Mr Minot made some remarks in support of the report. He was followed by Judge Story, who was warmly in favor of the project. He urged that there was a great call for a building to contain the Panorama, that might be open from one year's end to another; but that to this object the Corporation could not devote its finances, although it might *contribute* to a purpose so advantageous to the College.

Some plans were submitted, according to which a suitable building might be erected. It was stated that one of wood might be built for $6000; one of brick for $12,000; or one of stone for $17,000. President Quincy, who was present, said that the Corporation had $1500 which might be devoted to this purpose.

Mr Pickering then submitted a series of resolves, stating that the erection of the proposed building was expedient, and opening a subscription for that purpose. Messrs. Wm. Minot, C. G. Loring, and Samuel A. Eliot, (the former Committee,) with Messrs. Francis Parkman, Benj. A. Gould, John A. Lowell, and Charles F. Adams, were made a committee to carry these resolves into effect, and the meeting adjourned.—*Dai. Adv.*

MARRIAGES.

In this city, on Wednesday evening, April 28, by Rev. E. S. Gannett, Mr Charles Deane to Miss Helen E., daughter of Robert Waterston, Esq.

In Norton, Sunday evening 25th, by Rev. W. P. Tilden, Mr Earle C. White, to Miss Elizabeth A. Sweet, both of Norton.

On Monday evening 26th, by the same, Mr Luin C. Leonard, to Miss Eunice H. Wetherell, both of Norton.

DEATHS.

In Roxbury, 13th inst, Miss Mary W., daughter of Aaron D. Williams, 24.

In Needham, 10th ult, Mr Jonathan Ellis, 74.

In Bridgewater, 12th ult, Capt. Jacob Leonard, 83, an officer of the revolutionary army.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS. *Edited by Rev. E. S. Gannett.* Contents of the No. for May.

Individual Retribution
Whitefield
Perfection and Perfectionism
Hymn
Perpetuity of the Christian Religion; a Sermon by Rev F. H. Hedge
Commentaries on the Scriptures
Father Mathew
Death of President Harrison
Notices of Books—Intelligence, &c &c

Published monthly, at three dollars per annum, by WILLIAM CROSBY & CO. 118 Washington st.

*** Men wanted to solicit subscriptions to this work. m 1

MR PUTMAN'S EULOGY.—A Discourse on the occasion of the death of William Henry Harrison, ninth President of the United States; delivered at Roxbury, april 16th, 1841. By George Putman, minister of the first church in Roxbury.

This day published by WM. CROSBY & CO. may 1 118 Washington st.

NEW BOOKS—Lately published and for sale by LITTLE & BROWN, 112, Washington street.—Edwards's Anatomy and Physiology, translated by I. F. W. Lane, 1 vol: Carlyle's Heroes in History, 1 vol; Taylor's Natural History of Society, 2 vols: Schlegel's Philosophy of History, 2 vols: Macauley's Miscellanies, 3 vols: The Poetry and History of Wyoming, 1 vol: Prof. Webster's edition of Liebig's Organic Chemistry; Lindley's Theory of Horticulture, with notes by Downing & Gray: Turner's History of the Anglo Saxons, 2 vols: Ranke's History of the Popes, 2 vols: Costumes, &c. of the Aborigines of America: Anthon's Classical Dictionary, 8vo. Gibson's Rambles in Europe: De Tocqueville's Democracy in America, 2 vols: Writings of Charles Sprague, 1 vol: Lowell's Poems: Judicial History of Massachusetts, 8vo: Wilberforce Correspondence 2 vols. m 1

BOWDLER'S FAMILY SHAKSPEARE. — The Family Shakspeare, in 1 vol; in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a family—by Thos. Bowdler, Esq. 7th edition. For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. m 1

SABBATH SCHOOL DEPOSITORY.—The Subscribers will pay particular attention to furnishing Sabbath School Libraries. All the books in use as Manuals and Text Books, constantly on hand.

Clergymen or others wishing to replenish their Libraries during the approaching season, will be allowed to take any books for examination, and to return such as are not desired.

All orders will receive immediate attention. WM. CROSBY & CO. m 1 118 Washington st.

FRENCH SHOES.—A fine stock FRENCH SLIPS and TIES, just received and for sale (at as low price as at any other store in the city,) at THEO. H. BELL'S, 155 Washington street, opposite the Old South Church. m 1 3t

SABBATH SCHOOLS.—The Books published by the Am. S. School Union with a general assortment of Juvenile books suitable for S. S. Libraries. Schools supplied on the most reasonable terms by JOSEPH DOWE 22 Court street. epistje may 1

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April 22d, 1841.

THE DIAL—New Volume. — The first No. of the new Volume of this Magazine will be issued in July. —During the first year, the support extended to the Dial has been such as to insure its permanent issue, and it will continue under the same editors as heretofore.—'The pages of this Journal will be filled by contributors who possess little in common but the love of intellectual freedom and the hope of social progress; who are united by sympathy of spirit, not by agreement in speculation; whose faith is in Divine Providence, rather than in human prescription; whose hearts are more in the future than the past; and who trust the living soul rather than the dead letter. It will endeavor to promote the constant evolution of truth, not the petrifaction of opinion.'

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POETRY.

A FUNERAL HYMN.

Beneath our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the heaven!

Their names are graven on the stone,
Their bones are in the clay;
And ere another day is done,
Ourselves may be as they.

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour!

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And Fate descend in sud len night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And dreams of days to come?

Turn, mortal, turn! thy danger know;
Where'er thy foot can tread
The earth rings hollow from below,
And warns thee of her dead!

Turn, Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie
Shall live for Hell or Heaven! *Heber.*

TO A SMILING INFANT.

BY S. W. PECKHAM.

'A penny for your thoughts,' fair child!
A penny! ay, I 'd part
With countless treasures, could I read
The secrets of that heart;
Could I but feel the careless joy
That fills thy laughing eyes,
And know the gay imaginings
That o'er thy fancy rise.

I 've pondered o'er the classic tomes
Of Roman and of Greek,
Intent through an illusion dark,
Some hidden truth to seek;
And as its light with thrilling power
Flashed from the beaming line,
A rapture which the scholar's life
Alone imparts, was mine.

But oh, 't were bliss beyond compare,
To read on infant thought
The pure impress of God's own truth,
Ere sin its blight has wrought;
To see its power to fill the soul
With unalloyed delight,
And throw o'er fancy's magic screen
Forms of the pure and bright.

Smile on, smile on, though vain the wish,
May'st thou for aye, as now,
Unsullied keep the stamp of truth
Upon thine open brow,
Still may the joyous laugh speak out
Unclouded from thine eyes,
Till Heaven reclaims its errant guest,
And takes thee to the skies.

MISCELLANEOUS.

FATHER MATHEW.

A great step has been gained for the people of Ireland by the efforts of an individual, who has effected his noble purpose without any aid from station, rank, or wealth. The success of Father Mathew in reclaiming the Irish peasantry from the immoderate use of ardent spirits, (the worst of their vices, because it is the principal source of all the others,) proves in a very striking manner how much may be accomplished by energetic perseverance in some one simple object, of great and recognized utility. This now celebrated Parish Priest is a man of simple habits and unassuming manners, entirely devoid of all merely personal ambition, and possessing no very remarkable talents; and even his oratorical powers, which are considerable, derive their chief force, less from any previous cultivation, than from an earnest conviction of the importance and excellence of the work in which he is engaged.

We shall make no apology to our readers, for laying before them a very short account of the labors of this great and good man; the subject cannot fail to be of interest to those who sympathize with the great mass of their Irish fellow subjects.

It was early in the spring of 1838, that a Roman Catholic friar (Father Mathew, as he is usually called,) was prevailed upon by some friends of his, Quakers in the city of Cork, to become a member of a Temperance Society which they had founded there. He had no sooner entered the Society, than he found that its rules were ill adapted to accomplish the purpose for which they had been framed, and with the energy and single mindedness which are his principal characteristics, he immediately proceeded to remodel it. A new Society was founded on the 10th of April of that year, and the large number of persons who joined it, and the fidelity with which they adhered to their pledge, soon attracted attention in the country surrounding Cork. A report became current amongst the common people that a priest who lived there possessed an infallible cure for drunkenness; their love of the marvellous led them to ascribe his success to supernatural agency, and so rapidly did this belief gain ground, that before the year had elapsed, the high roads leading to Cork from all parts of the country, were daily thronged by people on their pilgrimage (as they called it,) to Father Mathew. For several months, the numbers daily increased, and the distance from which the pilgrims came, became greater, until it frequently happened that parties started from a distance of one hundred miles, and came up by regular marches, getting drunk every night as long as their money lasted, which they called taking their farewell of whiskey. The impression which such a journey must have left on the minds of the pilgrims, contributed probably in some degree to the remarkable fidelity with which they adhered to the pledge which was immediately afterwards administered to them. In the summer of 1839 the writer of this account was at Limerick, which had furnished a larger number of pilgrims than any other town of Ireland, and was there informed by persons most likely to be acquainted with the facts, (viz. police magistrates, and masters of manufactories,) that only two persons had, up to that period been known to violate the pledge, and that of these two persons, one had died, and the other had gone mad shortly afterwards, which circumstances had incalculably strengthened the pre-existing belief in supernatural agency.

Late in 1839, strong representations having been made to him of the benefits he might confer by proceeding in person to different parts of the country, Father Mathew determined upon visiting Limerick. The crowds of people who flocked into the city from all parts of the adjacent country, and their eagerness to get near enough to see or touch him, is described as most remarkable by the military and the police, who were eye-witnesses of the scene; but what is more extraordinary, no accounts followed of violations of a pledge taken in this hasty manner by hundreds and even thousands at a time. During the remainder of this year Father Mathew visited several other places in the South of Ireland, and in the spring of 1840 he determined to venture upon the great experiment of a visit to the Irish metropolis. The experiment was completely successful; on the last day of the single week that he spent in Dublin, where he had already administered the pledge to no less than 50,000 persons, undiminished numbers were seen pressing forward to the steps of the Custom House, and kneeling down in parties of 1,000 each, bareheaded and in the midst of heavy rain, to listen to the exhortation of the priest, and to repeat after him the words of the promise. Since that period Father Mathew has successively visited almost every place of importance throughout about two thirds of the southern division of Ireland; he has made a second visit to Dublin, in the course of which the pledge was administered to about 80,000 persons; and at the beginning of the present year he estimated upwards of 3,000,000, the total number of persons by whom from first to last the pledge had been taken.

The proofs of the success of the movement, and of its effect on the general habits of the people, are exceedingly striking. In the year 1840, the falling off in the revenue from excise duties in Ireland amounted to £500,000, and from this fact it has been inferred by persons most competent to form an opinion on the subject, that the actual decrease in the consumption of ardent spirits in that year is to the extent of about £1,000,000. The effect of increasing temperance on the frequency of crimes of violence is equally remarkable. The returns of crime made to the Government, which are as accurate as unceasing care, and an admirable machinery for the purpose can make them, show that the number of cases of intoxication, and of such other offences as may be considered more immediately to origiuate in intemperance, has greatly diminished in each successive year, from the commencement of Father Mathews labors to the present time.

It is very greatly to the credit of Father Mathew and his coadjutors, that the Society has been kept entirely free, although not without great difficulty, from any kind of exclusive religious or political feeling. It is open to all without distinction, and amongst its most ardent supporters are to be found persons of all religious persuasions, and of every shade of political party. On the medal there is a religious device of the Paschal Lamb and the Crucifix, with the motto 'In hoc signo vinces,' but the medal is given only to those who apply for it, and all persons who merely take the pledge from Father Mathew are thereby constituted members of the society. It is a remarkable fact, that he was at first opposed by the clergy of all denominations, and by none more than by those of his own Church; and, although they have been forced into participation and apparent approval by the general enthusiasm on the subject, they still continue to regard the influence which he exercises with some jealousy.

The belief of supernatural power has undoubtedly contributed something to Father Mathew's success, but it is proper to state that he has not himself given the smallest encouragement to any such belief. From the beginning he has uniformly and publicly disclaimed all pretensions to miraculous power for any purpose whatever, and his extraordinary success is, no doubt, mainly attributable to his own simple and energetic character and style of eloquence, and to the actual experience of tens of thousands of his converts of the intrinsic goodness of the cause which he advocates.

The opportunity which the popular enthusiasm has afforded him of making money by the sale of medals has naturally been made the ground for an imputation on him of interested motives. It has been made, however, to a wonderfully slight extent, and only when his name first began to attract attention. Now that all the facts connected with the subject have for a long period been under the observation of the public, the charge is, on all hands, admitted to be entirely unfounded. Wherever a surplus has been left, it has been appropriated to Charitable purposes; but at Cork, the more permanent scene of Father Mathew's labors, the number of medals distributed is so small, as compared with the number of those who take the pledge, that, after paying a salary to the person employed to distribute them, and after carrying to account those which are given to such as are considered too poor to pay for them, no balance has remained applicable to any purpose. Indeed, we have good grounds to believe that, in his private fortune, Father Mathew has been a loser in the cause in which he has been so patriotically engaged. He has certainly given several remarkable proofs of his disinterestedness. It is stated, and we have reason to know truly stated, that some of his nearest relations, who were engaged in business as distillers, have been seriously injured, in a worldly point of view, by the success of the Temperance Movement, and he has himself uniformly declined all those opportunities of personal distinction which his success and consequent celebrity have thrown in his way, from the rare and most praiseworthy fear of lessening his influence with the people, and injuring the great cause which he had undertaken.

ALICE AND JANE.

'If the Prophet had bid thee do some great thing, then would'st thou not have done it?'

There is too much of this Naaman spirit in the present day; too much disposition to wait for great events in which to distinguish ourselves, rather than in the faithful performance of every-day duties, however humble, and striving by patience and perseverance, to make ourselves and others wiser and better, and of course happier. Observation and experience both teach us, that it is not those in the higher walks of life who enjoy much themselves, or are the greatest blessings to society. Let me illustrate.

Alice and Jane were schoolmates and friends, though unlike in their dispositions and rank in life. Alice was born of humble parents,—humble as far as wealth is concerned, but rich in grateful hearts, in the desires and endeavors to do good, and be good, to educate their daughter not merely in the knowledge of books, but in her every day duties.

Look with me into yonder neat and convenient farm house. See this same daughter at the head of a family, not in her parlor merely, but in the details of household management, among her domestics. And here let me say that very much depends on the mistress of a family, whether this portion of it shall be a source of profit to themselves and their employers. Alice well understood this part of her duty; she used towards them no harsh or domineering language, but with cheerful encouragement and christian kindness, she assisted them in their labor, enlightened the ignorant, mildly reproving the erring, and giving to each their portion in due season. And this on the score of self even, is the true art of managing. Let them understand that you feel an interest in their welfare, and that interest will soon become mutual. And in all her departments she manifested the same kindness and consideration. To those who labored for her in the capacity of seamstresses, she was ever kind and attentive, not treating them as do many, as if they could never tire, but with her own ready and efficient help lightening their task, and by her skill and prudence 'making auld clothes look amaist as well's the new.' And by the by, this making old things do, this having just enough, is a pleasure the rich do not know. It was in this way Alice was enabled to do so much for the poor. The needy and afflicted were always sure of her sympathy and assistance, as far as she was able, and when she could bestow nothing else, of her kindly smile and judicious counsel.

Amidst all her cares, she found time for the cultivation and enjoyment of a taste for books and flowers. She had some choice flowering plants neatly arranged in her windows, and her vases were always filled with the earliest and sweetest wild flowers; and you might see on her table, not unread, a good selection of books and periodicals. But the crowning point of all her excellence was religion, pure and undefiled, which teaches love to God as our Father, and all mankind as brethren; that in keeping the commands of God there is great reward. We will only say of her husband that he was worthy of her, and appreciated fully her goodness. We need not ask if such a family is prosperous and happy.

And now just look with me into the elegant establishment of her friend Jane. Brought up by her parents in the expectation of wealth, educated only in the lighter accomplishments which make up fashionable life, indulged by her husband in every thing which wealth could purchase, was she happy? Look at her clouded, anxious face, hear her complain of unfaithful and constantly changing help. Ignorant herself of domestic duties, exacting more of them than they were able to perform, and that not in the most pleasant manner, is it strange that she did not gain their respect and confidence? Look into the sewing apartment, see that feeble and care-worn woman, almost blinded by constant and unreasonable toil; listen to the needless fault-finding of capricious pride and self-indulgence; this dress which has cost so much labor in the fitting, must be altered forsooth, to gratify her vanity, and desire to outshine others.

Yet this same proud, selfish woman should not excite our envy; she was far enough from being happy. She was under the guidance of no deep religious principle, and never knew the heartfelt pleasure of cheering the poor, or lifting up the down-trodden. Is not such a household entitled to our pity? Let us then strive to perform faithfully small duties, to walk in wisdom's ways, which are pleasant, remembering that virtue brings its own reward.—*Christian Freeman.*

LOVE OF HOME.

In the pursuit of happiness, in which all are, to a greater or less degreee, engaged, we not unfrequently overlook the source of the purest, and most substantial of all earth's joys. We rove far, and toil hard for that which may, most easily, be obtained at our own firesides. Home is the congenial soil of the purest affections, and the noblest virtues of the heart. Why has God filled the earth with these little bands of united individuals, called families, if he had not, in this arrangement, designed to promote the virtues and the happiness of men. If there be any thing that will soothe the agitating passions of the soul: which will calm that turbulence of feeling which the din and bustle of the world so frequently excite, it is the soothing influence of a cheerful fireside. If you would find the noblest specimens of human nature;—if you would find warm sympathy, and overflowing kindness, most harmoniously united with unyielding integrity, with manly independence, you must go to the man whose affections lure him to the serene enjoyments of domestic life;—who goes out into the world to discharge his duties, and hies him to his quiet home for happiness and repose. Washington was eminently such a man. It was his attachment for private life, his fondness for the seclusion of his own family, his love for Mount Vernon, which preserved him from ambitious unhallowed aspirings, and gave him a place in the heart of every American. The feelings and affections, which are unavoidably cherished by the influences of domestic life, are totally at variance with the envyings, and jealousies, and towering ambition which have scattered desolation over the world, and have sent weeping and mourning to so many families. Home is the citadel in which we select our weapons, and gird on the armor which shall fortify us against the temptations of the world: and it is with the utmost difficulty that any one can acquire or retain those feelings of sympathy, of generosity, of enlarged philanthropy, which at times adorn our species, if there be not the influence of home to give birth to these affections and to nurture them. The wisdom of God is most manifestly exhibited in the restraint which home almost inevitably throws around us. You can hardly find in the world an abandoned man, who has not abandoned the joys of domestic life. There is something in the very atmosphere which surrounds the family hearth, which will not allow vice to luxuriate there. If you wish to find the profligate and the degraded, you must turn away from that holy sanctuary, and seek them in haunts of revelry. On the other hand if you find a young man who does not love home, whose taste is formed for other joys, who can see no happiness in the serene enjoyment of the domestic circle, you may depend upon it he is not to be trusted. And the unfortunate being who is bound to him by wedlock must pass her solitary evenings, weeping over her husband's violated vows. But he who has in early life, acquired a fondness for fireside joys, and whose heart is panting for a home of his own, will find that joys bloom brightly enough there, to allure his presence. He will go out into the world to do his business, and come back to his home for his rest and his joy. He will have no inducement to seek pleasures in scenes of temptation and vice. If a parent would cherish principles of virtue in the bosoms of his children, he must endeavor to surround home with those charms, which will call back their hearts, when exposed to the cares and temptations of the world.

There is now a young man, who is a weather beaten sailor pursuing whales in the Pacific Ocean. A few years since, he was the child of indulgence, and in the elegant parties of his father's house, he saw the most refined company the country could afford. A few months since, in one of the seaports in this country, he entered a store, and said to the clerks, while weeping like a child,—'Can you not give me some work to do? I have spent every cent of my wages, and am almost starved.' The clerk accompanied him down upon the wharf, and engaged him a few hours work in rolling barrels of oil.

The clerk, who had known this young man under the very different circumstances of his former years, said to him, 'What would your sister think, if she should see you, so dissipated and wretched.' He sternly replied, 'Don't mention my sister's name to me. I cannot bear to go and see her; you ought not to mention her to such a wretch as I.' His heart, degraded by every scene of vice, was still sensitive at the recollection of a virtuous home. And this recollection was the only restraint he felt. I cannot conceive any influences, independently of those principles of religion, which make us new creatures in Christ Jesus, calculated to produce so powerful an impression in preserving from sin, and in guiding to purity and peace.

FLOWERS.

There is no pursuit which harmonizes more agreeably with feminine grace and purity, than the cultivation of flowers. It combines taste with amusement, health with virtue, and provides an alluring occupation for all gentle, refined, and cultivated minds. A love for flowers appears to be indigenous in the female heart, and among some of our higher classes, threatens to become a *passion*. Our language has no appropriate words, in which to express that species of profound admiration with which the intense votaries of flowers regard their favorites. It is not, of course, divine homage, but yet there seems to be no word so expressive of the emotion and the act as, *adoration*. What loving eyes they turn upon the expanding blossom! How are they absorbed in the contemplation of its beauties! What sighs they utter when its brightness wanes! Although there may be some disproportion in this passionate attachment to a flower, it evinces, nevertheless, a delicate perception of the beautiful, and a sympathy with nature, which, under proper regulation, would exalt the soul to the contemplation and love of that beauty which is invisible, transcendant, and underived. Knowledge of the economy and laws of the vegetable kingdom, ennobles the culture of flowers, gives a superior charm to the garden and the greenhouse, the woodland ramble, and the walk by the way-side.

Every one must be convinced that there is a creative and governing power at work in the kingdoms of nature, which none of our senses can perceive:—an intelligence that came before, that lies beyond, and that shines through; directing, according to a perfect plan, the impassive elements into form and order. The wandering thought, too often the slave of the eye, loses sight of this divine agency and rests upon the beautiful but inert image. Still, in contemplating the vegetable kingdom, there is less danger, of this, than in the study of higher systems of organization, or of a mechanism more complex; the objects being of a nature so surpassingly beautiful as to lessen the temptations to materialism, and easily to waft the mind to their great Author. How much mistaken, therefore, are those ascetics, who denounce the cultivation of flowers, as tending to draw the soul from God! No part of the material creation furnishes such striking emblems of that perfection of loveliness, which, perhaps, enters less frequently into our conceptions of the Deity, than his loftier or more benevolent attributes. Yet, amid these fair and frail symbols of infinite excellence, the well-instructed eye discerns that chain, so often invisible, which, bright, strong, and electric, binds the expressive emblem to the infinite attribute; making a plant, or landscape, like a pictured transcript of its Maker; until a tree becomes an imbodied hymn, and every efflorescenee a song of praise.

'THY WILL BE DONE.'

A mother was kneeling in the soft light of the dying day, by the side of her suffering babe; the deep, lowbreathed accents of the father went up in supplication, as if to the very ear of the Eternal. 'O! Thou who didst weep at the grave of Lazarus, and dost note every pulsation of the human heart, look down in thy compassion on our helpless child. O! save him for thy mercy's sake! Whatever else thou withholdest, give us the life of our sweet babe.'

'Amen,' responded the trembling voice of the heartstriken mother, as she wiped away the cold sweat from his pale forehead. 'O! William, I cannot give him up,' she added, 'he is so lovely, and then he is our only one; surely your petition will be granted.'

The unconscious infant lay motionless in its cradle; its little bosom heaved with the faint breath of life; its tiny fingers were half hid beneath its golden hair, while the sweet smile that played around its fevered lips, seemed to respond to the whispering of angels, as if they were already welcoming the freed spirit to the land of light. The father and mother gazed upon it with an intensity that none but a parent's heart can feel. Gradually the smile relaxed—the hand fell down upon its bosom—the throbbing of the heart became more tranquil—a moisture diffused itself over the skin, and a sweet sleep fell upon it, clothing it as with a mantle.

Long and quietly it slumbered; and when the eye opened, and the lip moved, its cherub face seemed irradiated with unearthly intelligence and purity. Day after day, and night after night, the father and mother watched their boy, as he was slowly restored to health and activity. God spared him, and he grew up in loveliness, the pride of his parents. Pestilence stalked abroad. Death laid low the young and the beautiful. Still their child, as if by some talismanic spell, was preserved, and the fond mother thanked God in her heart, that he yet lived to comfort her.

* * * * *

Time passed on. Again the mother bent over him; a blighted, blasted being. The cherub smile of infantine innocence had given place to the intensity of remorse, and the sternness of despair. The fair boy had grown to manhood. He had gone forth into the world. He had mingled with the giddy throng that pursue the syren Pleasure, till they find too late that with her, joy is but a name, and hope a phantom; that she leads to sorrow and to death. Her contaminating, withering influence overmastered him, and he went onward till the poisonous mildew of guilt settled on his soul, and wasted his existence.

'Let me curse God and die,' said the wretched sufferer.

'O! that thou hadst died in the calmness and sweetness of thy childhood,' murmured the self-accusing mother.

Again, the father knelt by the bedside of his son, and his voice once more went up in prayer. 'Whatsoever thou givest or withholdest, enable us to say sincerely, *Thy will be dome.*'

'Amen,' clearly articulated the mother, and the Angel of Death took the spirit of the hopeless to the bar of God.

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